CHAPTER IV

Part IV: ISAIAH, JEREMIAH & LAMENTATIONS, & EZEKIEL.

Part IV: ISAIAH - EZEKIEL: Prophetical Books: Three: Major-Greater-Longer Prophets.

Preliminary Note to Volume 2: (We completed Volume 1, some 560 pages, in August of 2018 with intentions of completing Chapters IV & V, Part 4 & 5, by December of 2018, but unforeseen events, one after another prevented my resolution. Increased work in the loss of a trainee-apprentice forcing me to work full time; ongoing medical care for one of our daughters who was hit by a vehicle; personal & family matters; and major health issues; all which conspired to delay my promised Reflections. I made slow progress in the selecting & editing of the books for the Three Great Prophets; but continued to daily prepare my Reflections for the Chapter. From the several hundred books examined I have selected those which were best to help in the understanding of the Prophetical Chapter. But I continued the daily & weekly listening to the Bible books & other literature relevant to our Reflections. I was tempted to post the parts as I completed them, that is, Isaiah, then Jeremiah, & last Ezekiel, but then the Reflections would become repetitious & confused. It became my habit of every week to listen to the Prophets from Isaiah to Malachi two or three times, and to go thru Genesis to Revelation once a month, all to keep fresh in my Reflections the interconnection of God's Word. And as I have said before, having gone thru Scripture over 200 times in the last 50 years, I am always surprised of new things made clear that has alluded me over the years. Volume 1 will be available in both Word & PDF format, & as always, freely & gladly given, without copyright protection or restrictions, save the request to be properly credited. (A note to the reader of change in the use of single quote marks (‘… ‘) to the grave accent mark (`…`) for italics in simple or basic text format; as in Notepad. In additional punctuations as noted. The use of the archaic singular pronouns: ‘*thee, thou, thine*’, I have introduced a novelty of a modification of the plural pronouns: ‘*you, ye, your(s)*’ into ‘***yu, yur(s)***’ to represent the archaic singular pronouns; being pronounced just like the plural forms now common, having displaced the singular. Further notice is here given that I have introduced colored fonts or texts to indicate the Divine speaking directly or indirectly, using ‘Red, Purple, & Blue’. A final note or apology to the readers having difficulty with the writer’s style & communication of understanding; it may be best expressed & clarified in this way: the Reflections were never intended to be a studied standard work, there being many already available, and written far better than what the writer is able to do. It is a research, exploration, & journal of his studies & searching of the Holy Bible as a Christian scholar cobbler; desiring to freely offer & contribute to the Lord’s people what he has been given, or gained, or learned. It is my habit to read or listen to Scripture daily, weekly, monthly, & yearly to get acquainted with the Divine Text; then to study or research certain interpretations, views, doctrines, & ideas as I encounter them; afterwards continue to compare things with what is written in context; lastly to attempt to relate, share, & teach these things to others whether by speaking or writing. In writing it’s been my habit for almost 50 years to lay before me the English Versions (the old AKJV of 1611, and the newer, usually the ASV of 1910); then the Original Bible Text in Hebrew & Greek; then I open the LXX Septuagint & the Latin Vulgate; finally I at times consult & compare a few of the newer translations or versions in the popular modern languages, mainly for specific or special words. I first digest & summarize as in a synopsis the Text, namely the verse or verses, chapter, or book; finally, I reflect, interpret, & comment on the Text; and often repeating myself, and enlarging a doctrine.)

Introductory Foreword & Summary: Chapter Three or Part 3 treated the Poetical Books from Job & Psalms to Solomon's Proverbs, Ecclesiastes, & Song of Songs. The Books of Ruth, Lamentations, & Esther being often considered related to the Poetical Books as Books of Feasts & Holy Days, were not treated in

our Reflections of the Poetry of the Old Testament as proper to the Bible structure & form. We have followed in Reflections the Fingers of the Hands, 5 Right & 5 Left, as the Chapters & Parts of the 10 Key Books of the Bible in the Old & New Testaments. The Poetical Books were the highest summit of the Old Testament and the Book of David's Psalms the tallest peak. The spirit of biblical poetry & music is the effect of the Historical Books from Genesis to Esther, with Genesis & Deuteronomy governing the history & revelation. God's interest & His purpose is traced from seed to tree, from root to fruit in the trine themes of Creation, Judgment, & Salvation; in the triple doctrines of the Land, the People, & the Book. We follow the seeds of the Word & of God in their first mention or occurrences or instances of appearance and trace them through their various stages or phases of development & evolution, that is, their growth & maturity as they unfold. We have ventured to share what we see, and what we have come to believe, understand, and discovered in the Scriptures; but also to transmit the teachings of others both past & present who like us are lovers of the Bible & are diligent students of the Word. Christ as Messiah becomes obvious from start to finish in many ways & types as the Center & Heart of the Bible, the very Spirit of God's Revelation. We demonstrate repeatedly the 10 Key Books govern & bind the other books together in the Scroll to present & display a wondrous picture & story of the Creator & His Creation. We have not tried to produce a commentary, nor an exhaustive study of the Bible. We have labored to testify of the Bible's message & influence on us in its reading & study. As we have progressed through the pages of the Bible the Messiah-Christ in His trine offices of Prophet-Priest-King in God's Kingdom has unfolded to us in human history, as well as in doctrinal developments in various philosophical & theological features. The Mirror effect of the Old Testament verses are reflected in the New Testament images to unveil the Divine Truth in God & His Son. And now to proceed to Chapter 4.

Book of the Prophet ISAIAH: (Chapters 1-66)

The Book of Isaiah in relations to Genesis, Deuteronomy, & Psalms, with the other books interconnected to them, and with Jeremiah & Ezekiel connected & related to & dependent on Isaiah.

Isaiah has come to us in 66 chapters, as if a mini-Bible, containing two distinct parts, chapters 1-39, and chapters 40-66, 27 chapters. There are 39 Books of our English Bibles in the Old Testament, and the New Testament consists of 27 Books. The New Testament quotes the Old Testament Books most frequently in Psalms (over 65 times), Deuteronomy (some 55 times), & Isaiah (about 45 times). Isaiah in Hebrew is Yesha`yahu meaning Salvation-Jehovah, Savior-Jehovah, & Saves-Jehovah. It is like Joshua or Yehoshua`, & like the Greek-Latin-English-Spanish Jesus. Yehoshua or Jesus means Jehovah-Salvation, Jehovah-Savior, & Jehovah-Saves. Isaiah & Jesus are the same words or names spelt differently, but the meaning is identical; namely the Salvation of the Lord, the Savior Who saves or the Lord's Salvation of the Saving Savior. Isaiah is well known by all to be the Gospel Book of the Old Testament, the Book of Salvation. The First Division, chapters 1-39, is about the Lord's Old Testament People, the Old Covenant Israel; and the Second Division, chapters 40-66, is about the Lord's New Testament People, Messiah's People of the New Dispensation. In Isaiah Messiah is clearly seen in many Messianic types & signs.

We saw in the Law from Genesis to Deuteronomy to Psalms that Salvation is the ever-ongoing work of God, His work in His Sabbath Rest on the 7th Day. The Work of God was seen in each generation from Adam to Noah to Abram the Hebrew. The nations, the Gentiles, with all the families, tribes, &

tongues of mankind needed salvation in every way & details of life. The nation of Israel, formed from the Hebrew patriarchs of Abraham, Isaac, & Jacob in seed or descendants of Israel, were generated as the seed & people of God as promised; and in their captivity found deliverance by their merciful God. In order to save the world in the nations & people on earth, He must save & form His own People in their own Land. This He did by the hands of Moses & Aaron and began the production or generating the Book in the Law. Joshua & the Judges were a continuation of that redemption & salvation from their Egyptian bondage & captivity to the Exodus & Occupation of Canaan till the establishment of the Monarchy & Kingdom. Samuel, Saul, & David established the foundation of the Monarchy of a Divine Kingdom, which was in fact contrary to the Divine Will, yet was allowed & used to fulfill His purpose in the world's salvation by means of His Holy Spirit in the inspiration & authorship of Holy Scripture, the Old Testament Bible. The Poetic Books brought the Law & the History to the its highest peak, lacking only the Prophetic Books to complete the Divine Hand of the Word. The Scroll of Isaiah commences a new dispensational way of the Kingdom which in the Monarchy failed & declined & deviated in disobedience & division. Divine Judgment limited that Kingdom, then afterwards terminated it in Gentile Exile & Captivity. The Salvation that originated in Genesis was now to be enlarged & extended to all the nations by their interactions with Israel; and the Hebrew Book & the Isaiah Scroll would spread throughout the Gentile world.

Isaiah benAmos opens with a vision related to Judah & Jerusalem during the reign of 4 Kings of Judah: Uzziah, Jotham, Ahaz, & Hezekiah during a period of some 70 years (about 650-580 B.C.; or in others its 100 years earlier, that is, 8th century, somewhere between 800-700 B.C.). We may compare Hosea benBeeri: "The word of the LORD that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel." Reference to Jeroboam is to Jeroboam II benJoash and not to Jeroboam I benNebat; and suggest that Hosea preceded Isaiah by a few years. If we compare the various prophets of Judah & Israel, of Samaria & Jerusalem, of both Kingdoms we discover God's attempt to speak to His people in judging their condition & relations to His word & law. Isaiah enters to reveal a larger vision of God's work in Israel. Hosea no doubt pictured their adulteress state as a Harlot, but Isaiah will go way beyond that, and he will add thereto in very universal connections & features. Hezekiah & his great grandson Josiah were the best Kings since Kings David & Solomon, and the Kingdoms were coming to an end, and the Monarchy dissolved. The Prophet Isaiah is introduced as a Seer to reveal the Lord & His Word to His People. His Vision begins: "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: "'I have nourished and brought up children, and they have rebelled against Me'". Hear we have the first words of God in red cited by Isaiah. As we have seen in our previous exploration of Scriptures that there is variation in inspiration in the Divine Authorship of the Bible; and each author & writer & speaker will display different manifestations & expressions of the Word. We also have been reminding the Bible reader to take notice of those places that God is quoted or cited, both directly & indirectly, and even by allusions. These divine quotes may be placed in red, as is often done in the printed New Testament of the words of Jesus. We give a brief summary of the Isaiah Chapters where red letters occurs: **1**: many verses; **3**: many verses; **5**: many verses; **6**: few verses; **7** & **8**: many verses; **10**: many verses; **11**: half a verse; **13** & **14** & **15** & **16**: whole chapters except a few verses; **17**: many verses; **18**: one verse; **19**: few verses; **20**: most verses; **21**: few verses; **22**: many verses; **23**: one verse; **24**: three verses; **27**: three verses; **28**: many verses; **29**: most of chapter; **30**: many verses; **31**: half chapter; **33**: three verses; **37**: half chapter; **38**: few verses; **39**: two verses; **40**: three verses; **41**: whole chapter; **42**: most of chapter; **43-49**: all or most of chapters; **50**: half chapter; **51**: most chapter; **52**: half chapter; **53**: two verses; **54-58**: all or most chapters chapter; **59**: two verses; **60**: whole chapter: **61**: two verses; **62**: whole chapter; **63**: few verses; **65** & **66**: whole chapters. We see that as Isaiah progresses the Divine speaking increases; chapters 1-39 has half of red verses as in 40-66.

The Song of Songs of the Love of the Beloved's Beloved showed us the Divine love of the Lord God for Israel, and of Israel's love for Him, as the love of the Beloved for the Shulammite, and her love for the Beloved, the Shepherd King. That Song of Songs now finds home in Isaiah's Salvation & Judgment.

Jehovah's cruel Jealousy of the provoked Lover by an unfaithful treacherous spouse is to be manifested in terrible acts towards His Beloved. God will deal with Israel, and by that He shows how the Creator deals with His creatures, as He is related to them in so many ways. He will deal with them as His children, His people, as a son & daughter, as virgin (Daughter of Zion) & harlot (Sodom & Gomorrah), and many such relations & associations (but after the pattern of Psalms 1 & 2). He will reveal their sins & their evil ways in contrast to their noble place with Him. He declares their unhealthy state, status, & condition; their divided kingdom and the failure of both to obey His Law as given in their original deliverance from Egypt. Their worship of God is repulsive, the priesthood & the monarchy corrupt & useless; even His House is polluted. He will seek to reprove her, and to recall her to repentance and a return to Him and His law & word. Both Altar & Throne will be destroyed in judgment if He cannot reform Israel, either as nation or a remnant. They were His love & beloved, dear to him, and were attached to Him reciprocally in faithfulness & righteousness, but have become degenerate in thousands of ways, and now are in enmity against Him. But He is still in love with His People in the little remnant that continue to love & obey Him, who look for & wait for Him, those who long for their God, who endure sufferings at the hands of the enemies of God in Israel, Judah, and the world. His promise to His true lovers is to save them, to redeem them from captivity, to make them a faithful & righteous people. But He must first judge & destroy sin & sinners. Thus, the Vision ends & a new vision is taken up. We add a word concerning the prophetic style in Isaiah & in general all the prophetic books: The Prophet speaks & writes in constant flux between himself & God; he speaks in the first person, then without indication in the second or third person, moving from singular & plural in turn. (We may examine the chapter to discover that Isaiah opens & calls witnesses to the Lord's Words (as Moses & others had done); the Lord speaks against Israel; Isaiah details Judah's depravity; the Lord complains against Judah & warns of destruction; Isaiah attests to the Lord's witness against Judah; at last the Lord declares judgment & predicts redemption by judgment & complete devastation.) As we have seen in Moses from Genesis to David's Psalms & Solomon's Song of Songs, and especially in Job, this divine exchange, transaction, & literary device is quite common & natural in human communication. (Compare the Selection 9: Chaldee Paraphrase on Prophet Isaiah. Jonathan benUziel.)

In chapters 2-5 the Word of the Vision of Isaiah benAmos of Judah & Jerusalem: In the distant future the Lord, as the God of Jacob, will establish His Throne & Government on Zion in Jerusalem for the Gentiles to seek God; Who will convert & transform them into peaceful people. Israel's adultery & idolatry in following the Gentiles will come to an end; the ways of the nations will be terminated. The Lord alone will be exalted by both Jews & Gentiles in all the earth., and He will judge each man & nation as He sees fit according to their deeds & words. The Lord will exile His people in starvation: warriors, judges, prophets, scholars, elders, officers, politicians, craftsmen, & speakers (poets & orators & teachers). He will disrupt their society. The Lord criticizes both the elders, leaders. & rulers; & also the people for their unrighteous ways & sensual acts. The Prophet then illustrates this in 7 women attaching to one man, to take his name to remove their shame. The Promise will be the Lord's Branch (Tzemach not Netzer, but is synonymous; Gesenius has an interesting comment on the word as found in Isaiah 4:2, seeking to erase Messiah (but E.J. Young is safe, contradicting Gesenius, but agreeing with the Revised Version (ASV, marginal variant) & prefers 'Sprout'); the Greek translates 'to shine forth' (epilampsei, related to or word 'lamp'); the Latin translate 'germinate, bare, bring forth, give birth' (germen, as in 'germ' or 'seed') & the Earth's Fruit for the surviving Remnant; and He will tabernacle among them. The Lord sings a Song & Parable of His Beloved Vineyard; Israel & the Jews were favored & cared for, but were unfruitful, so He will destroy them in exile, captivity, & death; then they'll be humbled, & He alone exalted; and He will be against them. He will bring against His people the distant Gentiles to destroy Judah & Jerusalem.

Chapter 6 completes the introductory Visions. The Seer sees the enthroned majestic Lord in the year of Uzziah's (Azariah's) death and His Train (His Regal-Priestly processional Robe, the Shul, or His Glorious Skirt, the LXX has 'doxës' from 'doxa', 'glory') filled the Heavenly Temple. The Monarchy was coming to an end, but the Monarch of the Universe is seen in vision to reveal His reign & ministry. The Seraphs, like

the Cherubs & Living Creatures, with 6 wings each, announced His Trine Holiness & Glory in all the earth. His Voice shakes the House & it was filled with smoke; Isaiah owns his sinful state along with the condition of Israel; but he is purged by fire & forgiven. The Lord seeks a Messenger to His people saying: "Whom shall I send, and who will go for Us:" Isaiah volunteers; he is sent with this Message: "Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed." The Prophet asks for how long? And he is told: "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land. And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so, the holy seed is the stock thereof." This then reveals the nature & duration of Isaiah's ministry. In this divine service Isaiah is a true type of Jesus, and the Christ will fill up this prophecy in the fullest manner. The Prophets that came after Isaiah, like those before him, will share this messianic ministry, but its fulfillment will be in the Messiah. The Introduction now completed of the Vision will take up the unfolding of the Prophecy & Testimony of creation, Judgment, & Salvation; and the Land & People & Book will be manifest.

Chapters 7-13 treats the days of King Ahaz benJotham benUzziah (Azariah) in Prophecy & Type. The reader is reminded to keep one eye & ear on the Message revealed & charged to Isaiah in chapter 6. The reigns of Uzziah & Jotham & Ahaz are recorded in 2nd Kings 15-17 & 2nd Chronicles 26-28. Israel continued to degenerate from King Jeroboam I benNebat to Jeroboam II benJoash, so that the Lord was still determined to terminate the Northern Kingdom of Israel in Samaria, but He allowed a little reprieve by saving them from the Syrians by the hands of Jeroboam II, who reigned for 41 years. In the 27th year of Jeroboam's reign, Uzziah commenced his reign in Judah in Jerusalem in the Southern Kingdom of Israel; and he reigned for 52 years, from age 15 to 68. He started his reign in a godly way, seeking the Lord during the ministry of the great Seer Zechariah, but later on he became self-willed to defile the Lord's Altar & House, and became a leper. Uzziah's grandfather Joash benAhaziah reigned during ministry & office of the Chief Priest Jehoiada who brought about a revival in the Southern Kingdom & influenced the Monarchy up to later years. The Northern & Southern Kingdoms continued in their enmity, depravity, & deals with each other. Jotham was a good King, but was not as great as his father Uzziah. His son Ahaz was very bad, going the corrupt way of the Northern Kingdom in Samaria. Syria confederate with Samaria invaded & afflicted Jerusalem in Judah. Ahaz in desperation turned to the Assyrians for salvation & protection, paying the Assyrians with the gold & silver from the Lord's House & the King's Palace. He also polluted the Altar & Temple in Jerusalem with the pollution of Samaria & Syria. In this state of idolatry, harlotry, & depravity Isaiah receives the visions & message from the Lord. The Lord tells Isaiah to prophesy to Ahaz that the northern confederacy of Samaria-Syria against Judah will come to nothing; but in 65 years Ephraim (Samaria) will come to an end. But the Lord desires to take this crisis & occasion to testify to His People of His great heart & intent. The Lord asks a Sign to be given to Ahaz, who refuses & excuses himself from tempting the Lord. The Lord in response, tired of their disobedience, gives the House of David the Sign of the Virgin's Son Immanuel (God-with-us)): by the time the child grows old enough to refuse evil & choose good, then he will eat butter & honey; but before he becomes of that age the Land of both Kings (Samaria & Jerusalem) will be forsaken; and the days of the Assyrian King will replace the Monarchy. The Lord will bring the Egyptian Fly & Assyrian Bee to invade the land of Israel & Judah. The Lord will permit the Assyrian King to use a hired barber in Israel (far from the Euphrates River); a man shall have a young cow & two sheep that will produce plenty of butter, along honey, for the small remnant in the land; 1,000 vines at 1,000 silver shekels will instead have briers & thorns; an empty barren land for a hunter with bow, good only for oxen & sheep.

This is the Sign given to King Ahaz by Isaiah, to confuse & snare him; a sign of dreadful judgment on Judah, in accordance to chapter 6 as we have indicated to the reader. But the Lord is not done. He tells

Isaiah to write on a tablet the Name: Maher-shalal-hash-baz (Speedy-Spoil-Quick-Prey); recorded with witnesses; and after his prophetess wife became pregnant & gave birth to a son, name him with this Name: even before the child is old enough to say "my Mother, my Father, " the wealth of Damascus & the goods of Samaria will be transported before the Assyrian King. With this the Sign extends to the Northern Kingdom & confederacy; but the Lord is still not finished. The Jews, led by Ahaz, not content with the waters of Jerusalem found pleasure (appeasing them) in Syria & Samaria (Rezin & Pekah), so the Lord will bring the waters of the Assyrian King against the North & South of Israel, against Syria, Samaria & Judah: against Immanuel's Land; and all peoples will hear of it, and will respond in awe: God-is-with-us (Immanuel). Isaiah explains: "For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread [thereof]. Jehovah of hosts, Him shall ye sanctify; and let Him be your Fear, and let Him be your Dread. And He shall be for a Sanctuary; but for a Stone of stumbling and for a Rock of offence to both the houses of Israel, for a Gin and for a Snare to the inhabitants of Jerusalem. And many shall stumble thereon, and fall, and be broken, and be snared, and be taken. Bind thou up the Testimony, seal the Law among My disciples. And I will wait for Jehovah, That hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom Jehovah hath given Me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living [should they seek] unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them. And they shall pass through it, sore distressed and hungry; and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their King and by their God, and turn their faces upward: and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness [they shall be] driven away."

The Lord is still not done: The Northern Kingdom of Samaria in the place around the Sea of Galilee of the Gentiles in the tribes of Zebulon & Naphtali west of the Jordan River, though in darkness & death will see a Great Light shining; and the Lord will save His people & judge the enemy as He did with Midian (from Moses to David). Isaiah continues his Prophecy of the Vision of the Virgin's Son as the most exalted Monarch on David's Throne & Kingdom, with the Divine Manifold Name, ruling forever by God's determination. The Prophet returns to the Lord's judgment on the Northern Confederacy and His intent to disrupt & ruin it. He will judge in anger & fury His people from head to tail, from leaders to common folks; for all are corrupt & depraved. The Prophet continues the divine incrimination against Israel, and justification of the Assyrian invasion; who in pride seek to expand & exploit his power against distant lands & kingdoms; and who exalts his idols above the gods & idols of all peoples. The Assyrian King is mere boastful Axe or Rod or Staff against the Lord the Wielder. The Lord will destroy the land & people of Israel; but He will preserve a Remnant to the House of Jacob for Himself. For this reason His people should have hope, for the judgment will only be for a short time. The Enemy will advance in conquest over the land & the people of Israel; he will assault the cities of Judah; Aiath or Ai till he stops at Nob, city of priests, near Jerusalem. But the Lord will intervene. How? The Shoot or Rod & Branch (Netzer) of Jesse with the sevenfold Spirit of the Lord Who as Israel's Savior & God's Messiah, Who will care for His for His people as a Shepherd, He will subdue the earth & the nations in it. Knowledge of the Lord God will spread throughout the earth; He will again rescue His people from their Captivity in all the nations, as in the Exodus from Egypt; and will place the Ensign for the Gentiles, regather & restore Israel, and return the Jews to their land. Messiah as the Root (Shoresh) of Jesse will be Ensign for Israel & Gentiles. Ephraim & Judah will be reconciled on both sides of the Jordan River; and He will divide the Nile at its mouth; He will dry the Euphrates. Dividing it into seven streams at its mouth, making a highway for the returning Exiles as in the Exodus. When He accomplishes this salvation both His People & all the Nations will worship Him, and exalt His Name, and sing His praises, even the Holy One of Israel.

Chapters 13-23-27-35. The Prophet introduces the Burdens (Massah), starting with Babylon & ending with Tyre in this section proper, then continues till the days of Hezekiah. The idea of the load that was carried on the backs of donkeys or on the shoulders of men is used also as the message that burdens the messenger or prophet; thus the burden becomes the message, the stuff becomes the oracle. It was used in the priesthood of the Tabernacle & Temple service of Moses & Aaron, along with those who shared their duties & responsibilities. It was seen in what was offered in sacrifices, what was carried & given. Moses as God's mouthpiece or prophet, and Aaron as Moses' spokesman or prophet, carried the responsibility or burden for the Lord and for the people. The Burden was the Word or Message from God to People. As with the Vision concerning Judah & Jerusalem, of Samaria & Israel, so too the Burden & Oracle concerning the Gentiles is for the chosen people & all peoples (the Gentiles). The Prophets like the Priests & Rulers or Judges will have the ministry & burden to reveal the Lord's Word to the people. Babylon will be the foremost of the burdens. The Lord of Hosts, as General & Supreme Commander-Chief of the armies & universe, is positioning Babylon as an Imperial Power to destroy & subjugate all kingdoms & peoples to its will & service. Babylon is an Ensign to all nations & to Israel in warfare & power. But once Babylon is used to judge the nations, then they too must be judged for their evil & ways; so the Lord will position the Medes to destroy Babylon in turn. Babylon the beauty of the Chaldeans will become like Sodom & Gomorrah, completely desolated as city.

But the Lord will remember His people, He will save them, He will return them to their land; and He will cause them to rule over those who held them captives; He will reverse all His judgment & curse on them; He will make them rejoice over Babylon the Great with parable & song of destruction. Isaiah in spirit continues his Burden of Babylon: Lucifer (Latin, Light-bearer (as Christopher is Christ-bearer) rendering of the Hebrew: Helel 'Light-bearer, Shining-one, Daystar, Morning-sun, Dawn, Daybreak, Lightning, etc.'; whence 'Hillel' the Elder, the Great, the Babli (of Babel, Babylonian) was named; from Halal, 'shine' & like Halal, 'praise' as in HalleluJah.) is cast out of Heaven & thrown down to Hell (Sheol) in shame & contempt; lower than all other kings of the nations. Babylon will be utterly destroyed of name & remnant; afterwards will the power & burden of the Assyrian be broken in Israel by the Lord's judgment. The news will be: `*the Lord has founded & reestablished Zion: in her the afflicted remnant of His People find refuge & salvation*.'

The Burden of Moab follows in like manner; judgment on her is severe, and her ruin is quick & sorrowful; her cities desolated; even her borders are crying for the blood shed all around; the remnant too is not spared. From Heshbon in the north to Zoar in the south, and the Arnon River in between, from its northern borders with Ammon with Reuben & Gad to the south shared with Edom, the land east of the Dead Sea, all of Moab is to be destroyed by Babylon. The Moabite refugees will seek safety in Israel & border nations, but to no avail. The Lord has been saying this for a long while, but now predicts that within three years Moab will be reduced to a very small remnant.

The Burden of Damascus of Syria comes next: The city will be destroyed, like the cities of Aroer of Moab, like the fortress of Ephraim of the Northern Kingdom; the Kingdom of Damascus & the remnant of Syria will be as the glory of Israel & Jacob: made few lean, as harvest in a famine. Men will then look to God their Maker & Savior, and they'll turn away from their idols. As they have done to His people so it will be done to them: they'll reap what they sow. Even distant Ethiopia, merchants of the sea, who traded with the nations, are subject Assyria & Babylon. In the midst of war & conquest the Lord sees His dwelling-place in ruin; and the Assyrian will appease the Lord in Zion.

The Burden of Egypt: The Lord will visit Egypt & terrify their idols; He will cause the Egyptians to fight Egyptians in confusion & chaos with all their idolatry & witchcraft. Egypt will be conquered & diminished, subservient even to Canaan & to Israel; their land will be unproductive, including the Nile. The leaders & rulers & scholars of Egypt will all become stupid; they cannot understand what the Lord is doing against Egypt in reducing them to perversity, drunkenness, & anxiety. Judah will traumatize Egypt because of the Lord's judgment. The Egyptians will worship the Lord subservient to Canaan & Judah; the city of

destruction will exist with the Lord's Altar & Pillar in Egypt to be a Sign & Witness to Him; they will cry to Him as oppressed, and He will send help & a Savior. The Lord will know them, and they will know Him; He will be worshipped, appeased, and will be entreated, and they will be healed in their punishment. A Highway from Egypt to Assyria will be made, the Assyrian & the Egyptian will visit each other, they will worship the Lord together. Israel will be a third member as a blessing in the earth, for the Lord has blessed them saying: "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." In the year that the King of Assyria sent Tartan to conquer Ashdod, the Lord told Isaiah benAmoz to go about naked & barefoot for three years, to be a sign & wonder to Egypt & Ethiopia; that they too will be led away captive by the Assyrian in shame: because they trusted in themselves. The coastlands also will be shocked & afraid of the Assyrian.

The Burden of the Wilderness of the Sea: The Prophet-Seer sees a Whirlwind in the Southern Desert from a Land of Terror: Grievous Vision: `*the treacherous are treacherous, and the destroyer destroys*`; Elam & Media make war; come destroy Babylon with her idols! The Lord will thresh the grain of His people.

The Burden of Dumah of Seir or Edom: Watchman of Seir: `*what is coming? The watchman said: morning comes then the night; go & return to inquire again*.`

The Burden of Arabia: The Arabians, and the remnants & refugees of Israel, Moab, Syria, will not escape war; rather within one year their glory will fail.

The Burden of the Valley of Vision: The city is in terror, looking & hiding anywhere & everywhere from the housetop to neighboring countries. The destruction of the Daughter of Israel & Judah has come, a treading of the Lord's feet in the Valley of Vision; Elam & Kir will invade in the valleys, in Judah, in the City of David by Jerusalem's pools; houses will be torn apart to fortify the walls of Jerusalem; & water will be stored in the city. The Jews trust in their plans & preparations and not in the Lord Who is determined to judge them. The Lord will call for sorrow & suffering in the day of war & calamity & death; saying: "Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of Hosts." Go ask Shebna the Scribe why he prepares his burial place since he will be violently discarded by the Lord as a shameful thing thrown out of office in dishonor. But the Lord will put the royal robe & girdle on His servant Eliakim benHilkiah the Chief House Steward, the Government will be in his hand; he will be a Father to Jerusalem's citizens & Judah's House: "And the Key of the House of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a Nail in a sure place; and he shall be for a Throne of glory to his father's House. And they shall hang upon him all the glory of his father's house, the offspring and the issue, every small vessel, from the cups even to all the flagons. In that day, saith Jehovah of Hosts, shall the Nail that was fastened in a sure place give way; and it shall be hewn down, and fall; and the Burden that was upon it shall be cut off; for Jehovah hath spoken it." This too prefigures the Way of Messiah.

The Burden of Tyre: The ships of Tarshish (Spain) destroyed, the land of Kittim (Island of Cyprus of the ancient Phoenicians) deserted, the merchant coasts of Sidon of the Great Sea will cease all trade with the nations & Shihor's grain harvest of the Nile trade. Sidon will be shamed; Egypt will be depressed at the news of Tyre; from Tarshish in the west to the seacoasts of Sidon & Tyre of the Phoenicians will be tears & agony. The Lord will destroy the Merchant Sea City with all its glory & pride, even to the Nile of Egypt. The Lord is bringing judgment on the Kingdoms of Phoenicia & Canaan (Palestine), they will have no joy or peace. The land of the Chaldeans & Assyrians, the people of Babylonia in the land of Shinar will invade & conquer the nations along the coasts of the Great Sea (Mediterranean Sea). And Isaiah predicts: "And it shall come to pass in that day, that Tyre shall be forgotten seventy (70) years, according to the days of One King: after the end of seventy (70) years it shall be unto Tyre as in the Song of the Harlot. Take a harp, go about the city, thou Harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy (70) years, that Jehovah will visit Tyre, and she shall return to her hire, and shall Play the Harlot with all the Kingdoms of

the World upon the face of the earth. And her merchandise and her hire shall be Holiness to Jehovah: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Jehovah, to eat sufficiently, and for durable clothing." (This will become a model for future prophets & prophecy.)

The Burdens have ended properly, but the relevant & related prophetic doctrines, as reflective on His people, must continue in chapters 24-27-35. The Lord will bring devastation & ruin to the world, to all the peoples of the earth, to all classes of society; all is destroyed '*because they have transgressed the laws, violated the statutes, broken the everlasting covenant*.' Both country & city are desolated & wasted as a shaken Olive Tree, as Gleanings after Harvest. The Lord's Name will be glorified in the sea, and the east and the isles; from distant lands songs of glory: "*But I said, I pine away, I pine away, woe is me! the treacherous have dealt treacherously; yea**, the treacherous have dealt very treacherously**. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth*." Therefore they shall not escape the enemy of their fear; the Lord will punish them, He will make them prisoners of war; a confused moon & a embarrassed sun will witness His 'reign in mount Zion, and in Jerusalem; and before His Elders shall be glory.' Isaiah sighs: The Lord God's Name be praised for His wonders, faithfulness, & truth; for His judgments make His people glorify Him, and the nations fear Him; for He is a Fortress & Refuge for the poor. He will deal with the strangers, the invaders, the peoples, and the Gentiles. He will swallow death, dry the tears, and remove reproach; those who wait for Him will be saved in joy. In His Mount Moab will be trodden as straw of the dunghill; he will not escape in pride, but be brought low.

The Prophet continues: In the Day of Salvation they will sing a new Song in the land of Judah: Our City is strong; He makes the walls & fortifications; open the gates for the faithful righteous nation; Yu give perfect peace to believers; he is the Everlasting Rock, He humbles the proud; the poor & needy will tread the ground; the upright are led by the Upright God in the way of His judgments; we wait for Him in His Name & memorial. I desire Thee with my soul, my spirit seeks Thee; favor to the wicked does not teach them righteousness, he continues doing wrong, he sees not the Lord's majesty. Lord Thy uplifted hand they see not, they will see Thy zeal for Thy people; they'll be shamed & consumed as adversaries. Thou ordained our peace, and work our works; other lords have ruled over us, but we will only mention Yur Name; they shall die in Yur visitation. Yu increased the nation, Thou art glorified; our borders are enlarged; they turn & pray to Thee in trouble & discipline; as a pregnant woman in labor, not giving birth, the world unchanged. The dead will live, their bodies resurrected; the resurrected sing as dew on herbs. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpass. For, behold, Jehovah cometh forth out of His Place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

"In that day: A vineyard of wine, sing ye unto it: I Jehovah am its Keeper; I will water it every moment: lest any hurt it, I will keep it night and day. Wrath is not in Me: would that the briers and thorns were against Me in battle! I would march upon them; I would burn them together. Or else let him take hold of My strength, that he may make peace with Me; [yea], let him make peace with Me." Then will Jacob take root, Israel blossom & bud; they'll fill the world with fruit. He smites the smite, He slays the slayer; he repays them; He removes the by the east wind. Jacob's iniquity is forgiven, sin removed; the altar destroyed, the Asherim idols demolished. The fortified city deserted, as withered boughs, women's firewood; senseless people without His favor. "And it shall come to pass in that day, that Jehovah will beat off [his fruit] from the flood of the River unto the brook of Egypt; and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that a great trumpet shall be blown; and they shall come that were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt; and they shall worship Jehovah in the Holy Mountain at Jerusalem."

We have concluded Isaiah's prophetic reflections on the Burdens given earlier; their remains the woes & judgment related to the invasion & conquest up to Hezekiah: Chapters 28-35: "***Woe to the Crown of Pride of the Drunkards of Ephraim, and to the Fading Flower of his Glorious Beauty, which is on the***

head of the Fat Valley of them that are overcome with wine!" The Lord, the Mighty & Strong One, as a Tempest of Hail, a Destroying Storm, Raging Storm, assaults the earth; He will trodden the Crown of Pride of Ephraim, His Fading Flower of His Glorious Beauty on the Head of the Fat Valley, as the First-Ripe Fig before summer which He picks & eats. In that day He will be a Crown of Glory & Diadem of Beauty to the Remnant of His people; a Spirit of Justice in judgment, Strength to the defenders at the gate. The priest & prophet reel & stagger as drunks, in vision & judgment; all is filthy. The Prophet then asks: "*Whom will He teach knowledge? and whom will He make to understand the message? them that are weaned from the milk, and drawn from the breasts? For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. Nay, but by [men of] strange lips and with another tongue will He speak to this people; to whom He said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. Therefore shall the Word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken*." He speaks against the leaders & rulers of Jerusalem as scoffers, covenanting with death & hell, taking refuge in lies, hiding under falsehood. "Behold, I lay in Zion for a Foundation a Stone, a Tried Stone, a Precious Corner -[Stone] of Sure Foundation: he that believeth shall not be in haste (shame)." The Lord will make line of justice & the plummet of righteousness, daily new news, the message painful to understand; the bed is too short for sleep, the sheet too small to cover with. The Lord will rise as in Mt. Perazim (Baal-Perazim with Joshua), rage as in Valley of Gibeon (with Joshua & David): strange miracles. The Lord decree of destruction is temporary, He will thresh for a while then cease; He is wonderful & wise.

The Prophecy & Testimony of Woes continues: Ariel, Ariel, City of David's Camp: The Lord will distress Ariel, they will mourn & lament, He will encamp & besiege it; till He reduce her to nothing, as those who secretly practice witchcraft; her foes will be as dust, the invaders as chaff: many, quick, fast, & cruel. He will visit her with thunder, earthquake, storm, whirlwind, & flames of devouring fire; those nations who war against Ariel will pass as a night dream; as a hungry man dreams of eating but awakens hungry, or drinks but awakens thirsty & faint. The Lord has poured on them a spirit of deep sleep, on the prophets, leaders, & seers: "And all Vision is become unto you as the Words of a Book that is Sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the Book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. And the Lord said, Forasmuch as this people draw nigh [unto Me], and with their mouth and with their lips to honor Me, but have removed their heart far from Me, and their fear of Me is a commandment of men which hath been taught [them]; therefore, behold, I will proceed to do a Marvellous Work among this people, even a Marvellous Work and a Wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe to those who hide counsel from the Lord, who work hidden in the dark; they think that the Potter is as the Clay, they mock saying the thing formed is as He Who formed it without understanding; but soon Lebanon will become fruitful, become as a forest: "***And in that day shall the deaf hear the Words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scoffer ceaseth, and all they that watch for iniquity are cut off; that make a man an offender in [his] cause, and lay a snare for him that reproveth in the gate, and turn aside the just with a thing of nought***." The Lord Who redeemed Abraham instructs the House of Jacob: he will not be shamed, his children will sanctify the Lord's Name, the Holy One of Jacob the awesome God of Israel. The wayward in spirit will understand, and the complainers will be instructed.

The Prophecy & Testimony continues: "Woe to the rebellious children, saith Jehovah, that take counsel, but not of Me; and that make a league, but not of My Spirit, that they may add sin to sin, that set out to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt!" They will be your shame & confusion; their princes

of Zoan (Tanis, Ramses, Rameses, in Goshen of East Nile Delta in north Lower Egypt near the Great Sea; see Exodus 1 & 12; from Jerusalem some 250 miles) & their ambassadors of Hanes (south Upper Egypt above the 1st Cataract, perhaps Heracleopolis; ?; Tanis to Hanes some 200 miles); useless shameful refuge. The Burden of the Beasts of the South (Negeb, Negev, Wilderness, Desert, Arabah, between north Egypt & Sinai Peninsula & south Judah, east of the south Dead Sea): Through the land of lions & snakes in peril with loaded donkeys to an unprofitable people; Egypt is helpless as Rahab sitting still (as a waiting harlot or monster). "Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come for ever and ever. For it is a rebellious people, lying children, children that will not hear the law of Jehovah; that say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits, get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." As you sow shall you reap, as a broken useless potter's vessel; but you refuse to return to be saved; you chose to flee on swift horses, so your pursuers will be swift: 1,000 of you will flee at one of them; 5 of them will chase all of you, till you are a mountain Beacon & Ensign on a hill. But the Lord will wait to be gracious & merciful & just; blessed are those who wait for Him (see Psalm 1 & 2); the people will dwell in Jerusalem's Zion, without tears, heard by God. The bread of adversity & water of affliction for teachers in your midst no longer hiding; you will hear the word: "This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." The Jews will abolish all idols as unclean; the Lord will give rain for sowing seed, surplus bread, & cattle will feed in large pastures; oxen & donkeys will eat harvested grain; mountains & hills will have streams in wartime; moon will shine as the sun, the sun shine 7 times greater in the day of the Lord's deliverance. The Lord's Name comes from afar with anger, indignation, & blazing flames & storms; as a flood to sift the Gentiles & bridle the jaws of the peoples. Jews, with festive songs will celebrate & worship the Lord, the Rock of Israel; His glorious voice heard midst great rage, the Assyrian dismayed by His Rod; His people will celebrate His vengeance; Topheth (Death, Hell, Dump, Fires, Gehenna) is prepared & enlarged for the king, as firewood & brimstone kindled by the Lord's breath.

The Prophecy continues: Woe to the Jews going to Egypt for help, trusting in many horses & riders. He will bring evil against the evil; against the Egyptians & against those who seek their help; He is as a Lion with his prey, many shepherds will not frighten him; so He comes against Zion. As Birds hover, so He protects Jerusalem; turn to Him Who you rebelled against. Israel will toss away her idols of sin; the Assyrian will be divinely slain, & confounded; "***his rock shall pass away by reason of terror, and his princes shall be dismayed at the ensign, saith Jehovah, whose fire is in Zion, and His furnace in Jerusalem***." King & princes rule in righteousness; man is as shelter, cover, streams, & shade; eyes bright, ears listen, heart understand, tongue stammers not; but the fool speak folly, his heart wicked against the Lord, to starve & famish others; but the noble abide. Women, mothers & daughters, listen in dread: harvest will not come, nothing to do but mourn naked & in pain destitute. The land will be desolate, city sad, palace forsaken; all is a wilderness & home for wild animals; till the Spirit makes the wilderness fruitful as forest; justice & righteousness abounds in peace, quietness, & confidence; His people live in peace & quietness; but in hail the city is destroyed; blessed are the sowers by the waters with livestock. Woe to the destroyer & treacherous, you will be repaid. Lord be gracious to us, our Arm in the morn, our Salvation in trouble. The news of war causes the people to run away, nations scattered, spoils plundered. The Lord is exalted on High; He fills Zion with justice & righteousness, stability, salvation, wisdom, knowledge: His Fear is yur Treasure. The valiant cry & ambassadors weep, highways waste without travelers; covenant is broken & cities despised; the land mourns, Lebanon withers, Sharon as desert, & Bashan & Carmel shaken (all Samaria of the Northern Kingdom). The Lord rises in His exaltation; but you shall conceive calf & give birth to stubble to consume yourself in your flames, one & all. Hear distant people of My Acts; Zion sinners be afraid, godless tremble; who will survive the flames? The godly will survive & flourish, he will on high be protected by rocks, with bread & water. Yur eyes will see the King in His beauty, see distant land, muse on terror; & where is the scribe? Yu will not see the invader; Zion is in solemnities, Jerusalem

in peace & safety. The Lord is our Judge, Lawgiver, King & Savior; the seamen will be spoiled by the lame; people are healthy & their sins forgiven. Isaiah continues the Testimony: Listen: nations, peoples, earth, & world: the Lord is indignant against Gentiles & destroyed them; their slaughtered are thrown away, stench & blood. The heavens dissolved & rolled as a scroll, as fading leaves: "For My Sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of My Curse, to judgment." The Lord's Sword is satiated with blood, His Sacrifice in Bozrah & Edom (south of the Dead Sea); the Lord's Day of Vengeance for Zion; streams into pitch, dust into brimstone, & country into flames; unquenchable smoke for many generations & forever. Wild animals will possess it; He will measure it, without the kingdom's nobles & princes; it will be a wilderness & desert for only beasts like snakes & hawks. "Seek ye out of the Book of Jehovah, and read: no one of these shall be missing, none shall want her mate; for my (Isaiah's) mouth, it (the Book) hath commanded, and His Spirit, it hath gathered them. And He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it forever; from generation to generation shall they dwell therein." Isaiah continues: The wilderness & desert will be fertile, with celebration, with Lebanon's glory & the excellency of Carmel & Sharon (the mountains of Carmel & the Plains of Sharon in Israel or Samaria of the northern Kingdom): "they shall see the glory of Jehovah, the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come [with] vengeance, [with] the recompense of God; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but is shall be for [the Redeemed]: the wayfaring men, yea fools, shall not err [therein]. No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the Redeemed shall walk [there]: and the Ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." Thus concluded the section of Isaiah's Reflections which followed & were relevant to the Burdens.

We reach the last section of Isaiah I (chapters 1-39); the chapters of this section are 36-39 related to the reign of Hezekiah: In the 14th year of King Hezekiah, Sennacherib King of Assyria invaded & captured the fortified cities of Judah; he sent Rabshakeh with a large army from Lachish (30 miles south of Jerusalem) to Jerusalem to King Hezekiah; who stood by the conduit of the upper pool in the highway of the Fuller's Field. Eliakim benHilkiah the Household Overseer, Shebna the Scribe, & Joah benAsaph the Recorder came out to him; he told them to tell Hezekiah that the Great King of Assyria asks what is yur confidence yu trust? What is yur defense & alliance that yu rebel against me? Yu rely on Egypt & Pharaoh a Bruised Reed, when leaned on pierces the hand. But if yu trust in the Lord your God whose high places & altars Hezekiah removed & demand the Jews to worship only at Jerusalem's altar. Now if yu guarantee riders, I will give yu 2,000 horses; if not, how can yu resist the least of one of the Assyrian's Captains; the Lord sent me to destroy Judah. They asked him to speak to them in the Syrian (Aramaic, Assyrian) language, not in the Jew's language (Hebrew or Canaanite); he replied that he was sent to tell all the Jews who eat their excrement & drink their urine, that the Assyrian King warns them not to be deceived by Hezekiah about trusting the Lord for salvation from the Assyrian conquest. Make peace with me in submission, eat from your vines & figs, & drink from your cistern; till I exile you to Assyria, a country like yours. Hezekiah is deceived, the Lord will not deliver you, just like the gods of the other nations did not stop the Assyrian King; not the gods of Hamath & Arpad (near Damascus), or of Sepharvaim (near Babylon) or Samaria (Israel, northern Kingdom); how can the Lord deliver Jerusalem out of my hand? They kept

quite as Hezekiah had commanded them; they tore their clothes and reported these words to the King. King Hezekiah tore his clothes & put on sackcloth, and went into the Lord's House. He sent those three to the Prophet Isaiah benAmoz to say: the day is disaster: its time to give birth but there is no strength; perhaps the Lord will hear the hear the words of Rabshakeh sent from the King of Assyria to defy the living God; and rebuke his words: so pray for the Remnant. Isaiah sent them back to the King with this reply: The Lord says: "Be not afraid of the words that thou hast heard, wherewith the servants of the King of Assyria have blasphemed Me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return unto his own land; and I will cause him to fall by the sword in his own land." So he returned to the King who had left Lachish to fight Libnah (about 5 miles apart); but he heard that King Tirhakah (some 500-1,000 miles distance to Jerusalem) of Ethiopia was advancing to war against him; so he sent messengers (angels, ambassadors, malakhim) to Hezekiah: warning him not to let the Lord God deceive him to resist & rebel; to remember the Assyrian King's conquest of other nations, despite their gods: Gozan, Haran, Rezeph, Ben Eden in Telassar; Kings of Hamath, Arpad, Sepharvaim, Hena, & Ivvah (indicating the Assyrian expansion from Mesopotamia westward to Syria then southward to Canaan, Samaria, & Judah; the campaign followed the Euphrates-Tigris Rivers to the Rivers of Syria & Canaan, using trade routes; some 700-1,000 miles at 30 miles per day by foot). Hezekiah took & read their letter, he brought it into the Lord's House, and unrolled it before the Lord: he prayed: "O Jehovah of Hosts, the God of Israel, That sittest [above] the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Incline Thine ear, O Jehovah, and hear; open Thine eyes, O Jehovah, and see; and hear all the words of Sennacherib, who hath sent to defy the living God. Of a truth, Jehovah, the kings of Assyria have laid waste all the countries, and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that Thou art Jehovah, even Thou only." Isaiah replied to Hezekiah: "Thus saith Jehovah, the God of Israel, "Whereas thou hast prayed to Me against Sennacherib king of Assyria, this is the word which Jehovah hath spoken concerning him: The Virgin Daughter of Zion hath despised thee and laughed thee to scorn; the Daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? [even] against the Holy One of Israel. By thy servants hast thou defied the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into its farthest height, the forest of its fruitful field; I have digged and drunk water, and with the sole of my feet will I dry up all the rivers of Egypt. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that it should be thine to lay waste fortified cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as a field [of grain] before it is grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against Me. Because of thy raging against Me, and because thine arrogancy is come up into Mine Ears, therefore will I put My Hook in thy nose, and My Bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be the Sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the Remnant that is escaped of the House of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a Remnant, and out of mount Zion they that shall escape. The zeal of Jehovah of Hosts will perform this." Therefore thus saith Jehovah concerning the king of Assyria, "He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for Mine own sake, and for My servant David's sake." 'The Lord's Angel (Messenger) went & struck in the camp of the Assyrians 185,000;

in the morning, these were all dead bodies. So Sennacherib King of Assyria departed, and returned, to Nineveh: as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.

Isaiah continues with Hezekiah: (We read concerning Hezekiah in 2nd Kings 18-20 & 2nd Chronicles 29-32; & we learn that Hezekiah was enthroned at age 25 & ruled 29 years, dying at age 54 when his son Manasseh was age 12, so he was 42 when his son was born; & since his life was extended by 15 years, then 3 years before Manasseh's birth he was age 40; so his terminal sickness occurred when he was 40.): King Hezekiah's terminal illness: Prophet Isaiah's visit: "Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto Jehovah, and said, Remember now, O Jehovah, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. Then came the word of Jehovah to Isaiah, saying, Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father (regal ancestral father), I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen (15) years. And I will deliver thee and this city out of the hand of the King of Assyria; and I will defend this city. And this shall be the Sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken: behold, I will cause the shadow on the steps (degrees, marks), which is gone down on the dial of Ahaz with the sun, to return backward ten steps (degrees, marks). So the sun returned ten steps (degrees, marks) on the dial whereon it was gone down. The writing (Prayer, Song, Poem) of Hezekiah King of Judah, when he had been sick, and was recovered of his sickness."

"I said, In the noontide of my days I shall go into the Gates of Sheol (Hell, Death):
I am deprived of the residue of my years.
I said, I shall not see Jehovah, [even] Jehovah in the land of the living:
I shall behold man no more with the inhabitants of the world.
My dwelling is removed, and is carried away from me as a shepherd's tent:
I have rolled up, like a weaver, my life; He will cut me off from the loom:
From day even to night wilt Thou make an end of me.
I quieted [myself] until morning; as a lion, so He breaketh all my bones:
From day even to night wilt Thou make an end of me.
Like a swallow [or] a crane, so did I chatter;
I did moan as a dove; mine eyes fail [with looking] upward:
O Lord, I am oppressed, be Thou my Surety.
What shall I say? He hath both spoken unto me, and Himself hath done it:
I shall go softly all my years because of the bitterness of my soul.
O Lord, by these things men live; And wholly therein is the life of my spirit:
Wherefore recover Thou me, and make me to live.
Behold, [it was] for [my] peace [that] I had great bitterness:
But Thou hast in love to my soul delivered it from the Pit of corruption;
For Thou hast cast all my sins behind Thy back.
For Sheol cannot praise Thee, Death cannot celebrate Thee:
They that go down into the Pit cannot hope for Thy truth.
The living, the living, he shall praise Thee, as I do this day:
The father to the children shall make known Thy truth.
Jehovah is [ready] to save me:
Therefore we will sing my Songs (Psalms, Hymns) with stringed instruments:
All the days of our life in the House of Jehovah."

"Now Isaiah had said, Let them take a cake of figs, and lay it for a plaster upon the boil, and he shall recover. Hezekiah also had said, What is the Sign that I shall go up to the House of Jehovah?"

Isaiah One is concluded with chapter 39: Merodach-baladan benBaladan, Babylon's King, hearing that Hezekiah recovered from sickness, sent him a letter & gift; he was glad, & showed him the treasures & property of the House (King's Palace) & the Kingdom. Isaiah asked him of the visitors, what they said & saw; he replied that they came from Babylon, & I showed them everything in my House. Isaiah told him the Lord's words: "Behold, the days are coming, when all that is in thy House, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the Palace (Royal House) of the King of Babylon. Then said Hezekiah unto Isaiah, Good is the word of Jehovah which thou hast spoken. He said moreover, For there shall be peace and truth in my days."

We come to the Second Division, Isaiah Two, chapters 40-66, where we will see a change of focus & presentation, even a change of style. As we pointed out earlier, the First Division focused on the Old Testament People & Covenant as seen in the Old Testament; but now we will find a new emphasis of the New Testament of Messiah & His People.

Isaiah writes: "Comfort ye, comfort ye My people, saith your God Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins. The Voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the Glory of Jehovah shall be revealed, and all flesh shall see it together; for the Mouth of Jehovah hath spoken it. The Voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand forever." The bringer of good news to the Jews declares: "Behold, your God!" The Lord comes with power & reward, as a Shepherd shepherding His sheep. He is the Creator & Maker of the heavens & earth & all things; with the Spirit of wisdom & knowledge & righteousness. All nations are nothing compared to Him; idols are not His likeness & image; He is eternal, universal, omni-present, omniscient, all knowing, infinite, transcendent, majestic, omnipotent, & more. All things, all places, all peoples, Jews & Gentiles, Israel & mankind are His & He cares for all in general & particular, as a group or individual, one & all. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Isaiah continues: Distant peoples to be silent & ready to enter judgment; the Lord raises from the distant east the conqueror of nations & kingdoms. He pursues them, He calls many generations; He is the Eternal, the world is awestruck: the idolaters & idol-makers. My servant Israel, elect Jacob, seed of My friend Abraham, the remnant gathered from all the nations. Listen to Me: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the Right Hand of My Righteousness. Behold, all they that are incensed against thee shall be put to shame and confounded: they that strive with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought. For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob,

and ye men of Israel; I will help thee, saith Jehovah, and thy Redeemer is the Holy One of Israel. Behold, I have made thee [to be] a New Sharp Threshing Instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt winnow them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel. The poor and needy seek water, and there is none, and their tongue faileth for thirst; I, Jehovah, will answer them, I, the God of Israel, will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will put in the wilderness the cedar, the acacia, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, the pine, and the box-tree together: that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it. Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and declare unto Us what shall happen: declare ye the former things, what they are, that We may consider them, and know the latter end of them; or show us things to come. Declare the things that are to come hereafter, that We may know that ye are gods: yea, do good, or do evil, that We may be dismayed, and behold it together. Behold, ye are of nothing, and your work is of nought; an abomination is he that chooseth you. I have raised up one from the north, and he is come; from the rising of the sun one that calleth upon My Name: and he shall come upon rulers as upon mortar, and as the potter treadeth clay. Who hath declared it from the beginning, that We may know? and before time, that We may say, [He is] right? yea, there is none that declareth, yea, there is none that showeth, yea, there is none that heareth your words. [I am the] First [that saith] unto Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings. And when I look, there is no man: even among them there is no counsellor, that, when I ask of them, can answer a word.“

Isaiah continues his prophetic word from the Lord in the same style as above in chapters 40 & 41; and will continue so from chapters 42-66. It is one long prophetic monologue, dialogue, & narrative. We will need only to highlight & point out some interesting & critical doctrines, verses, & prophecies. Israel as the Servant of the Lord is the type of the Lord’s Servant, the Lord Messiah, and ideally what is said of Jacob is fulfilled in Christ, Who must take up into Himself all things as presented in Scripture. God desires a Man to execute His will, to exhibit His image, to life His life in human experience. A man like Adam was created, as seen in Abel, in Enoch, Noah, in the patriarchs (Abraham, Isaac, & Jacob), Joseph, Job, Moses Samuel, David, and countless others in part, greater or smaller, more dimly or brightly as it may be in each. Messiah must be a humble Servant, in righteousness & holiness. God will have His Man, and that Man will save His people & restore the land by the Book, that is, by His word, doctrine, & law; creating a Kingdom by His rule & way in the Holy Spirit. As the Lord God was to Israel, so to Messiah will be a Covenant to the People, and a Light to the Gentiles; for unlike the idols of mankind, He will bear the Name, Glory, & Praise of God. All this is new & different. Messiah’s world will be filled with divine praises & celebration, and the earth & world will exhibit His presence & power. All will be new, a new way for His people & mankind; and idolatry will cease because of Him and His righteousness, law & love. But He must first judge the world to save it.

The Lord Who creates, forms, calls, redeems, & preserves His favored people in all their struggles among all nations, seeks to restore them from their dispersion to their homeland. Israel is His Child, His children, distinct from all Gentiles in the world; chosen to witness of God among idolaters, that He alone is Creator, Savior, & Revealer in the universe. He Redeems Israel from Babylon as Creator & King; He creates new things to replace the old; He changes & governs Nature, the earth, & the world, and all in them. Yet all this has not endeared Him to His chosen people, who transgress in ingratitude of His love &

forgiveness; therefore He must judge destroy His Sanctuary & His People. Listen to Me Servant Jacob & Chosen Israel: Jeshurun's children will be redeemed & restored with spiritual blessings, and will be endeared to Me as the Lord God their King & Redeemer. He reveals things old & new that He alone knows; He alone is the Rock. All idol-makers will be ashamed of their useless gods & images; they are stupid, blind, dumb, & lifeless; those who make them are like them. Remember these things Jacob-Israel, you Jews, you servants of the Lord; His people will celebrate His redemption & salvation; Who puts idolaters to shame & confusion. He will confirm His Word, His promise concerning Jerusalem's restoration by the decree of His Shepherd to rebuild the Temple. The Lord, Israel's God, to His Anointed Cyrus: I will subdue nations before yu, I will prepare yur way, I will give yu the spoil of the nations; yu will know I have called & chosen yu though yu do not know Me. From the east to the west all will know that I alone is the Lord God; all creation will attest that I alone did this; and no one can question it. No one can resist Me; yu are My creation to do My will to restore My people, to rebuild My city freely, & to free My exiles. I will give yu Egypt, Ethiopia, the Sabeans (ancient Arabs), will submit to yu. "Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour They shall be put to shame, yea, confounded, all of them; they shall go into confusion together that are makers of idols. [But] Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be put to shame nor confounded world without end." The Lord God, the Creator, Founder, & Framer of the universe & world says: I have not hid from Israel that they would seek Me in vain; let the remnant come, let idolaters perish; God alone foretells & predetermines, & He is the Hope & Savior of all men; I have said it, My word will come true: all will worship & confess Me; the remnant will glory in Me.

It continues: Idols are carried about on donkeys, they go into captivity. Listen to Me Remnant of Israel, Jews that I preserved from birth to death, from cradle to coffin: What idol & image & likeness will you compare to Me? To idols of the Idol-makers of gold & silver? Remember Me, there is none like Me, you idolaters. My word shall come to pass: a Predatorial Bird from the east: the Man of My Counsel from a distant country; to bring My Righteousness, Salvation, & My Glory in Zion. To the Virgin Daughter of Babylon of the Chaldeans: From the Throne to the Ground you'll sit, from luxury to poverty & nakedness, from feast to misery & captivity. The Mistress of Kingdoms sits quiet in darkness: I was angry with My people, I judged them by yu; yu showed them no mercy, young or old. Yu boast in pleasures, that yu are an untouchable queen, never to be a widow; but yu will become a widow because of yur idolatry & depravity & perverted conceit. Stand in the hour of calamity, see if yur boast & pride will deliver yu from destruction & calamity. House of Jacob named Israel, listen to Me: yu swear by My Name falsely, yu boast in the Holy City & in the Name of the Lord God of Hosts: I have disclosed to yu divine mysteries, ancient secrets, & hidden things, because I knew yur obstinate & conceited heart; now they come to pass against all yur treachery from yur birth to now. For My Name's sake & My praise I will defer My anger & mitigate yur punishment; refined in the Furnace of Affliction for My Glory alone. Listen to Me: I am the First & Last, the Creator & Maker of all things; by His Love He brings the Destroyer against the Chaldean Babylon. I have called him, & prepared his way; come near & listen: "from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent Me, and His Spirit." To Israel He pleads: "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof: his name would not be cut off nor destroyed from before Me." Escape from Babylon of the Chaldees: with celebration singing declare the Lord has delivered His Servant Jacob; they were not thirsty in the desert; they drank from the Rock; there is no peace for the wicked.

"Listen, O Isles, unto me; and hearken, ye Peoples, from far: Jehovah hath called Me from the womb; from the bowels of My mother hath He made mention of My Name: and He hath made My Mouth like a Sharp Sword; in the Shadow of His Hand hath he hid Me: and He hath made Me a Polished Shaft; in His Quiver hath He kept Me close: and He said unto Me, Thou art My Servant; Israel, in whom I will be

glorified. But I said, I have labored in vain, I have spent My strength for nought and vanity; yet surely the justice [due] to Me is with Jehovah, and My recompense with My God. And now saith Jehovah that formed Me from the womb to be His Servant, to bring Jacob again to Him, and that Israel be gathered unto Him (for I am Honorable in the Eyes of Jehovah, and My God is become My Strength); yea, He saith, It is too light a thing that Thou shouldest be My Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel: I will also give Thee for a Light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth. Thus saith Jehovah, the Redeemer of Israel, [and] His Holy One, to Him Whom man despiseth, to Him Whom the nation abhorreth, to a Servant of Rulers: Kings shall see and arise; Princes, and they shall worship; because of Jehovah That is Faithful, [even] the Holy One of Israel, Who hath chosen Thee. Thus saith Jehovah, In an acceptable time have I answered Thee, and in a day of salvation have I helped Thee; and I will preserve Thee, and give Thee for a Covenant of the people, to raise up the land, to make them inherit the desolate heritages: saying to them that are bound, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He That hath mercy on them will lead them, even by springs of water will He guide them. And I will make all My mountains a way, and My highways shall be exalted. Lo, these shall come from far; and, these from the north and from the west; and these from the land of Sinim. Sing, Heavens; and be joyful, Earth; and break forth into singing, Mountains: for Jehovah hath comforted His People, and will have compassion upon His Afflicted.“ But Zion says: The Lord has forsaken & forgotten me; but not true, He can never forget, He has carved us in His Palms, as a nursing child. Open yur eyes to see all these gathered to yu to be yur clothing & ornament as a Bride; no longer desolate but overpopulated by the returned remnant. Yu will ask who has given birth to all these bereaved children in my exile. “Thus saith the Lord Jehovah, Behold, I will lift up My hand to the nations, and set up My Ensign to the peoples; and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their faces to the earth, and lick the dust of thy feet; and thou shalt know that I am Jehovah; and they that wait for Me shall not be put to shame. Shall the prey be taken from the mighty, or the lawful captives be delivered? But thus saith Jehovah, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob.“

Isaiah continues now with a new prophetic emphasis concerning Messiah the Suffering Servant in chapters 50-55; then in chapters 56-66 we see a new people & a new creation. As we saw in Isaiah’s earlier chapters from 1-49, Messiah appears in various identifications & associations with Israel & the Gentiles; so too the Land & the Book appears in various connections & types. (Notice in chapter 50 the sudden emphatic change in the use of the pronouns, from singular (thee, thou, yu, yur) to plural (you, your, ye); then note Messiah sudden appearance & manifestations. These chapters should be read with remembrance of Palms 2 & the other Messianic Psalms. We will reflect on these & more after chapter 66.)

“Thus saith Jehovah, Where is the Bill of your Mother's Divorcement, wherewith I have put her away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your Mother put away. Wherefore, when I came, was there no man? when I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stink, because there is no water, and die for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord Jehovah hath given Me the Tongue of them that are taught, that I may know how to sustain with Words him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as they that are taught. The Lord Jehovah hath opened Mine Ear, and I was not rebellious, neither turned

away backward. I gave My back to the smiters, and My Cheeks to them that plucked off the Hair; I hid not My Face from shame and spitting. For the Lord Jehovah will help Me; therefore have I not been confounded: therefore have I set My Face like a flint, and I know that I shall not be put to shame. He is near that justifieth Me; who will contend with Me? let us stand up together: who is Mine adversary? let him come near to Me. Behold, the Lord Jehovah will help Me; who is he that shall condemn Me? behold, all they shall wax old as a garment, the moth shall eat them up. Who is among you that feareth Jehovah, that obeyeth the voice of His Servant? he that walketh in darkness, and hath no light, let him trust in the Name of Jehovah, and rely upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands; walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of My hand; ye shall lie down in sorrow." Listen to Me you Righteous Seekers of the Lord: Remember the Rock & Pit of your Birth; to your Father Abraham & to your Mother Sarah; I called him alone & childless, & now he has countless children. The Lord has changed & comforted Zion from ruin to prosperity, from waste & wilderness to a Garden of Eden with celebration. My Law will go forth, My Justice is Light to the Peoples, My Righteousness near, My Salvation spreads, My Arms judge the Peoples; near & far they will trust in Me. Heaven & earth shall pass away, but my Salvation & Righteousness abide forever. Listen to Me you Righteous with My Law in your hearts: Fear not the ungodly & the wicked, My salvation & righteousness abide all generations. Awake & Rise Arm of the Lord, as in the days & generations of ancient times; when Rahab the Monster was pierced; when the Sea was parted for the Redeemed.

The Lord's Ransomed will return to Zion with rejoiceful singing without sorrow; be not afraid of mortal man; remember the Lord Maker & Creator; fear not the oppressor; captivity will end. I am the Lord yur God, Who governs nature & the world; I give My words, I cover yu with the shadow of My Hand; Zion yu are Mine. Awake Jerusalem, drunken by the Lord's Cup of Wrath; yu are bereaved of children, deprived of comfort; but soon I will take yur cup and give it to yur persecutors & subjugators. Awake Zion in strength, Jerusalem in beauty: the Holy City; no longer to be defiled by the ungodly; remove yur shackles; yu were sold for nothing & redeemed without price. My people visited Egypt, & the Assyrian oppressed them for no reason; captured & exiled them; & blasphemed My Name. In that day My people will know My Name: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people, He hath redeemed Jerusalem. Jehovah hath made bare His Holy Arm in the eyes of all the Nations; and all the ends of the earth have seen the Salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah. For ye shall not go out in haste, neither shall ye go by flight: for Jehovah will go before you; and the God of Israel will be your rearward. Behold, My Servant shall deal wisely, He shall be exalted and lifted up, and shall be very high. Like as many were astonished at Thee (His visage was so marred more than any man, and His form more than the sons of men), so shall He sprinkle many Nations; Kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they understand."

Isaiah continues, [weeping as he writes] concerning the Arm & Servant of the Lord Who suffers & saves: "Who hath believed our Message (Gospel & Revelation & News)? and to whom hath the Arm of Jehovah been revealed? For He grew up before Him as a Tender Plant, and as a Root out of a Dry Ground: He hath no form nor comeliness; and when we see Him, there is No Beauty that we should desire Him. He was despised, and rejected of men; a Man of Sorrows, and acquainted with grief: and as One from Whom men hide their face He was despised; and we esteemed Him not. Surely He hath borne our Griefs, and carried our Sorrows; yet we did esteem Him stricken, Smitten of God, and afflicted. But he was Wounded for Our Transgressions, He was Bruised for Our Iniquities; the Chastisement of Our Peace was upon Him; and with His Stripes we are Healed. All we like sheep have gone astray; we have turned everyone to his

own way; and Jehovah hath laid on Him the Iniquity of Us All. He was oppressed, yet when he was afflicted He opened not His Mouth; as a Lamb That is led to the Slaughter, and as a Sheep That before Its shearers is Dumb, so He Opened Not His Mouth. By oppression and judgment He was taken away; and as for His generation, who [among them] considered that He was cut off out of the Land of the Living for the Transgression of My People to whom the stroke [was due]? And they made His Grave with the Wicked, and with a Rich Man in His Death; although He had done no violence, Neither was Any Deceit in His Mouth. Yet it pleased Jehovah to bruise Him; He hath put Him to grief: when Thou shalt make His Soul an Offering for Sin, He shall see [His] Seed, He shall prolong His Days, and the Pleasure of Jehovah shall prosper in His Hand. He shall see of the Travail of His Soul, [and] shall be satisfied: by the knowledge of Himself shall My Righteous Servant justify many; and He shall bear their iniquities. Therefore will I divide Him a portion with the Great, and He shall divide the spoil with the Strong; because He poured out His Soul unto Death, and was Numbered with the Transgressors: yet He bare the Sin of Many, and Made Intercession for the Transgressors."

Isaiah concludes this Messianic section of the Suffering Messiah: Sing & rejoice Barren Woman for yur many Children; enlarge yur land & home for yur Seed which will possess the Gentiles & restore the land & rejuvenate the earth & save the world. Forget yur youthful shame & widowhood: the Lord of Hosts, yur Maker, is yur Husband, the Holy One of Israel, yur Redeemer; He is called the God of All the Earth. He has recalled yu as a God rejected, divorced, & forsaken Young Wife; but with great love, mercy, kindness, & grace, yur Redeemer has desired yu. As the Waters of Noah of the Great Flood never to be repeated, so the Lord will never ever again reject yu; or forget His Covenant of Peace & Mercy. No longer will yu be tossed away or about; yu will be decorated & adorned with precious stones, yur children taught of the Lord in peace & safety, established in righteousness, never again to be terrorized. I will fight against those who fight against yu; I determine warfare: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah."

We come to the final & closing prophetic section of the 2nd Isaiah, wherein Isaiah must bring the entire Prophecy & Testimony into one grand harmonious whole, and reveal a new people, new way, new order, & new creation.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the Sure Mercies of David. Behold, I have given Him for a Witness to the peoples, a Leader and Commander to the peoples. Behold, Thou shalt call a nation that Thou knowest not; and a nation that knew not Thee shall run unto Thee, because of Jehovah Thy God, and for the Holy One of Israel; for He hath glorified Thee. Seek ye Jehovah while He may be found; call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My Thoughts are not your thoughts, neither are your ways My Ways, saith Jehovah. For as the heavens are higher than the earth, so are My Ways higher than your ways, and My Thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My Mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and

the hills shall break forth before you into singing; and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a Name, for an Everlasting Sign that shall not be cut off."

The Lord continues: Practice justice & righteousness; My salvation is coming; blessed is the sabbath-keeper, & abstains from evil; let not the foreigner or eunuchs lose hope in Me, who keep My sabbaths & do My will & keep My covenant: they will have Memorial & Name in My House better than sons & daughters; foreigners who come to Me, minister to Me, love My Name, keep My sabbaths & covenant will I bring to My Holy Mountain, joyful in My House of Prayer for All Peoples to worship & celebrate Me: the Lord regathers them with His own outcast of Israel. Let the wild animals feast; the watchmen are blind & stupid, like lazy dumb dogs; they are all drunks. He continues: The righteous are taken before calamity comes, to enter peace & rest; but children & seed of witchcraft & adultery & harlot are foolish & false offspring; drunks & murderers & idolaters & harlots & hellish. They never tire of evil, but are weary of Me without fear while I kept silent. Yur righteousness & works are worthless; cry to yur vanities, but let them who take refuge in Me possess the land & My Holy Mount. Prepare the way for My people without impediment. "For thus saith the High and Lofty One That inhabiteth eternity, Whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. For I will not contend for ever, neither will I be always wroth; for the spirit would faint before Me, and the souls that I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid [My face] and was wroth; and he went on backsliding in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

The Lord continues: Shout aloud My people's transgression & sins; though they worship in hypocrisy & disobedience; they fast for their pleasure, quarrels, & wickedness, & call their fast My Feast. My Fast is to do what right, to help others, to care & love one's neighbor, free the oppressed, to feed the hungry, to shelter the poor & homeless, to cloth the naked, to care for yur family; then will yu shine bright in good health, yur righteousness proceeds yur front, the Lord's glory protects yur back. Yu'll call & I'll answer when yu remove slavery, vulgarity, & wickedness; when yu do good the afflicted; the Lord will satisfy yur soul & heal yur body; make yu a watered garden, a spring of water ever flowing,; some will rebuild waste places, raise up ancient foundations & will be called Repairer of the Breach, Restorer of the Paths. If yu honor the Lord & His holy days & holy things, pleasing Him, doing His will, & speaking His words, then He will make ride the high places of the earth: for the Lord has spoken & promised.

Isaiah continues (let the reader of the old versions notice all the changes of the pronouns in chapter 59: plural 2nd persons, plural 3rd persons, plural 1st person; singular 1st, 2nd, 3rd person): The Lord's Hand & Ear is not the problem: your iniquities & sins alienates from God's help; you are filled with every kind of evil, as snakes & spiders; your ways & deeds are all evil in every way & everyone; they are destitute of good, helpless in sins in darkness. We are blind & dead, without salvation in transgressions, lies everywhere, all in total depravity. "And He saw that there was no man, and wondered that there was no intercessor: therefore His own Arm brought Salvation unto Him [Himself]; and His Righteousness, it upheld Him [Himself]. And He put on Righteousness as a Breastplate, and a Helmet of Salvation upon His head; and He put on Garments of Vengeance for Clothing, and was Clad with Zeal as a Mantle. According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the Name of Jehovah from the west, and His Glory from the rising of the sun; for He will come as a Rushing Stream, which the Breath of Jehovah driveth. And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah. And as for Me, this is My Covenant with them, saith Jehovah: My Spirit that is upon Thee, and my words which

I have put in Thy Mouth, shall not depart out of Thy Mouth, nor out of the mouth of Thy seed, nor out of the mouth of Thy seed's seed, saith Jehovah, from henceforth and forever."

Isaiah continues: Arise shine: the Lord's light & glory is on yu, but darkness on the world; and the nations & Kings will seek yur light; yur children return from distant lands; yu'll celebrate yur children in ships, the wealth of the Gentiles comes to yu. They'll return by land with riches, with flocks; they'll be welcomed at My altar & My glorious House; they'll come from the far west & the north, from the far west & the south; because the Name of the Lord God, & the Holy One of Israel made yu glorious. Foreigners rebuild yur walls, Kings minister to yu: I struck yu in My wrath, but in grace I show yu mercy. Yur gates will always be opened for the Gentiles' wealth brought to yu, & Kings are made captives; the nations & kingdoms refusing to serve yu will be destroyed; the glory (trees) of Lebanon is yurs to beautify my Sanctuary; yur punishers will worship at yur feet in Zion the Lord's city; I will enrich & bless yu with peace & righteousness. Violence & desolation will end, yur walls will be called Salvation, yur Gates Praise; the Lord will be yur Eternal Light & God yur Glory forever; yur people righteous, they'll inherit the land: the Branch of My Planting, the Work of My Hands for My Glory; the least will become a thousand & a strong nation; the Lord will soon do this.

Messiah, the Lord's Servant, prophecies, preaches, & testifies: "The Spirit of the Lord Jehovah is upon Me; because Jehovah hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening [of the prison] to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that He may be glorified." They shall rebuild, repair, & reoccupy the land with Gentile servants; you will be priests & ministers of the Lord God; eating of the wealth of the nations, & you'll boast in their glory; shame will turn to honor & blessings & joy. The Lord loves justice, hates wickedness, repays in truth, with an everlasting covenant. The Gentiles will say they blessed of the Lord: "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations."

Isaiah continues: I will not be silent till Zion & Jerusalem is clothed in righteousness & salvation, witnessed by the Gentiles & their Kings; till yu are His Crown of Beauty & Royal Diadem: no longer called Forsaken (Azubah) or Desolate (Shemamah), but called Hephzi-bah & Beulah, the Lord's Delight & Bride. The Remnant will be joined to Zion, God will marry Jerusalem; watchmen rest not till He makes Jerusalem the Praise in the earth. The Lord swears never again to let yur enemies take yur food & drink; but they who harvest will eat & drink in the Courts of My Sanctuary. Go prepare a way for the Remnant, set a Sign for the peoples: "Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, His reward is with Him, and His recompense before Him. And they shall call them The Holy People, The Redeemed of Jehovah: and thou shalt be called Sought Out, A City Not Forsaken." Isaiah continues concerning Messiah: "Who is this That cometh from Edom, with dyed garments from Bozrah? this That is glorious in His apparel, marching in the greatness of His strength? I That speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the peoples there was no man with Me: yea, I trod them in Mine anger, and trampled them in My wrath; and their lifeblood is sprinkled upon My garments, and I have stained all My raiment. For the day of vengeance was in My heart, and the year of My redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine Own Arm brought salvation unto Me; and My wrath, it upheld Me. And I trod down the peoples in Mine anger, and made them drunk in My wrath, and

I poured out their lifeblood on the earth." Isaiah enraptured beyond himself writes his witness & prayer: "I will make mention of the lovingkindnesses of Jehovah, [and] the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the House of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, Surely, they are My people, children that will not deal falsely: so He was their Saviour. In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and grieved His holy Spirit: therefore He was turned to be their enemy, [and] Himself fought against them. Then He remembered the days of old, Moses [and] His people, [saying], Where is He That brought them up out of the sea with the shepherds of His flock? where is He That put His Holy Spirit in the midst of them? That caused His Glorious Arm to go at the right hand of Moses. That divided the waters before them, to make Himself an Everlasting Name? That led them through the depths, as a horse in the wilderness, so that they stumbled not. As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest; so didst Thou lead Thy people, to make Thyself a Glorious Name. Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where are Thy zeal and Thy mighty acts? the yearning of Thy heart and Thy compassions are restrained toward me. For Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: Thou, O Jehovah, art our Father; our Redeemer from everlasting is Thy Name. O Jehovah, why dost Thou make us to err from Thy ways, and hardenest our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance. Thy holy people possessed [it] but a little while: our adversaries have trodden down Thy Sanctuary. We are become as they over whom Thou never barest rule, as they that were not called by Thy Name." Isaiah continues his testimony with prayer concerning Messiah & Messiah's people: "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might quake at Thy Presence, as when fire kindleth the brushwood, [and] the fire causeth the waters to boil; to make Thy Name known to Thine adversaries, that the nations may tremble at Thy Presence! When thou didst terrible things which we looked not for, Thou camest down, the mountains quaked at Thy Presence. For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides Thee, Who worketh for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold, Thou wast wroth, and we sinned: in them [have we been] of long time; and shall we be saved? For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. And there is none that calleth upon Thy Name, that stirreth up himself to take hold of Thee; for Thou hast hid Thy Face from us, and hast consumed us by means of our iniquities. But now, O Jehovah, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand. Be not wroth very sore, O Jehovah, neither remember iniquity forever: behold, look, we beseech Thee, we are all Thy people. Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation. Our holy and our beautiful House, where our fathers praised Thee, is burned with fire; and all our pleasant places are laid waste. Wilt thou refrain Thyself for these things, O Jehovah? wilt Thou hold Thy peace, and afflict us very sore?" Isaiah continues about Messiah: "I am inquired of by them that asked not [for Me]; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My Name. I have spread out My Hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts; a people that provoke Me to My Face continually, sacrificing in gardens, and burning incense upon bricks; that sit among the graves, and lodge in the secret places; that eat swine's flesh, and broth of abominable things is in their vessels; that say, Stand by thyself, come not near to me, for I am holier than thou. These are a smoke in My Nose, a fire that burneth all the day. Behold, it is written before Me: I will not keep silence, but will recompense, yea, I will recompense into their bosom, your own iniquities, and the iniquities of your fathers together, saith Jehovah, that have burned incense upon the mountains, and blasphemed Me upon the hills; therefore will I first measure their work into their bosom.

Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for My servants' sake, that I may not destroy them all. And I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of My mountains; and My Chosen shall inherit it, and My servants shall dwell there. And Sharon shall be a fold of flocks, and the Valley of Achor a place for herds to lie down in, for My people that have sought Me. But ye that forsake Jehovah, that forget My Holy Mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not. Therefore thus saith the Lord Jehovah, Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be put to shame; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit. And ye shall leave your name for a curse unto My Chosen; and the Lord Jehovah will slay thee; and He will call His servants by another name: so that he who blesseth himself in the earth shall bless himself in the God of Truth; and he that sweareth in the earth shall swear by the God of Truth; because the former troubles are forgotten, and because they are hid from Mine Eyes. For, behold, I create New Heavens and a New Earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and there shall be heard in her no more the voice of weeping and the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred (100) years old, and the sinner being a hundred (100) years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of My people, and My Chosen shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their Offspring with them. And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all My Holy Mountain, saith Jehovah."

Isaiah concludes His Book of Visions & Prophecies: "Thus saith Jehovah, Heaven is My Throne, and the earth is My Footstool: what manner of house will ye build unto Me? and what place shall be My Rest? For all these things hath My hand made, and [so] all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word. He that killeth an ox is as he that slayeth a man; he that sacrificeth a lamb, as he that breaketh a dog's neck; he that offereth an oblation, [as he that offereth] swine's blood; he that burneth frankincense, as he that blesseth an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations: I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not. Hear the Word of Jehovah, ye that tremble at His Word: Your brethren that hate you, that cast you out for My Name's sake, have said, Let Jehovah be glorified, that we may see your joy; but it is they that shall be put to shame. A Voice of tumult from the City, a Voice from the Temple, a Voice of Jehovah that rendereth recompense to His enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut [the womb]? saith thy God. Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory

of the Nations like an overflowing stream: and ye shall suck [thereof]; ye shall be borne upon the side, and shall be dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And ye shall see [it], and your heart shall rejoice, and your bones shall flourish like the tender grass: and the Hand of Jehovah shall be known toward His servants; and He will have indignation against His enemies. For, behold, Jehovah will come with fire, and His chariots shall be like the whirlwind; to render His anger with fierceness, and His rebuke with flames of fire. For by fire will Jehovah execute judgment, and by His Sword, upon all flesh; and the slain of Jehovah shall be many. They that sanctify themselves and purify themselves [to go] unto the gardens, behind one in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah. For I [know] their works and their thoughts: [the time] cometh, that I will gather all nations and tongues; and they shall come, and shall see My Glory. And I will set a Sign among them, and I will send such as escape of them unto the Nations, to Tarshish (west), Pul, and Lud (north), that draw the bow, to Tubal and Javan (north-west), to the isles afar off, that have not heard My Fame, neither have seen My Glory; and they shall declare My Glory among the Nations. And they shall bring all your brethren out of all the Nations for an oblation unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to My Holy Mountain Jerusalem, saith Jehovah, as the children of Israel bring their oblation in a clean vessel into the House of Jehovah. And of them also will I take for priests [and] for Levites, saith Jehovah. For as the New Heavens and the New Earth, which I will make, shall remain before Me, saith Jehovah, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith Jehovah. And they shall go forth, and look upon the dead bodies of the men that have transgressed against Me: for their worm shall not die, neither shall &their fire be quenched; and they shall be an abhorring unto all flesh."

We have completed the Book of Isaiah; we have discovered its importance to the rest of the Bible, and its unique place in the Old Testament. Our Reflections will now connect its relations & value in the divine revelation. The world of Isaiah was dominated by the Assyrian power of the Mesopotamian Civilization & the Kingdoms within & around it. We have pointed along the way thru the pages of the Bible that mankind was spreading throughout the earth, that they developed cultures & civilizations wherever they found they could live, eat, work. & increase in families & clans. They developed communities, cities, villages & such like to increase their potential as well as their safety. They chose rivers, lakes, mountains, valleys, forests, deserts, plains, and any place that accommodated their needs, and allowed them to adapt the natural conditions. In time the fathers, elders, & mighty men among them became their leaders; those who were gifted or skilled in words & knowledge served the group in like manner. The function or use of priests, kings, & prophets, along with judges, rulers, scribes & many such kinds, led to kingdoms & empires. The warrior skills, fighters & heroes, became ever more sought & found. We see this natural evolutionary process both in in the world as well as in the Bible. Government in various forms were formed & perfected to the needs & limitations of each group. So we read in Scripture that the prophet, priest, & king in various ways & order developed with the Israelites. The order of the priesthood became distinct & defined; the monarchy established & hereditary, and the prophetic office valued or despised according to the divine message. There were many more things both in the Bible & among the peoples & nations that we do not identify here, but they are a great many things in technology, science, philosophy, religion, medicine, law, education, etc. In order for the reader to gain an increased knowledge of the times of Isaiah, before & after, and also to better understand our contention & doctrine of the crucial importance of this Prophetic Book, we select from a number of historical works, especially atlases & encyclopedias, one piece to represent a great number of books. Since a condense or abbreviated version has already been done I select this summary & hereby subjoin it to my Reflections:

{{ The Westminster Historical Atlas to the Bible by George Ernest Wright and Floyd Vivian Filson. "The Great Empires of Israelite Times":

The story of man's oft-repeated attempt to dominate his world by the use of totalitarian power is a fascinating account. It is the story of ambitious men who consolidate their power over a people, and turn the total resources of that people toward world conquest. Strangely enough, the conquest has not always been an unmixed evil. The organizing energy required often stirred creative powers to such an extent that great prosperity resulted and achievements in science and art were phenomenal. Yet conquest was more often a dreadful thing, draining the resources of subject peoples and keeping them in a state of poverty, terror, and seething hatred. The mounds which dot the ancient Near East are filled with the evidence of this state of affairs. In Palestine and Syria especially the average city was frequently destroyed in war. Small wonder that Israel was so concerned with death and judgment and salvation! . . . The period of the Old and New Testaments was the first great epoch of empire-building, and in its maelstrom of tragedy and triumph the Hebrew people were inevitably caught. The Egyptian Empire of the fifteenth century B.C. was the greatest which the world had seen. Yet it was dwarfed by the achievements which followed. During the eighth and seventh centuries the Assyrian Empire was formed, including in its scope the whole of Mesopotamia, Palestine-Syria, southern Asia Minor, and even for a time Egypt. By 600 B.C. Assyria had fallen and Babylonia had taken its place, ruling over substantially the same territory. Babylonia soon fell, however, to the Medes and the Persians, and by 500 B.C. the Persian Empire included in its scope the whole of Western Asia, Egypt, and Thrace in Europe; and its armies were threatening Greece. By 300 B.C. Alexander the Great had mastered Greece and the Persian Empire. After his death three great Hellenistic empires divided his domain. Then in the first century before Christ, the Romans, with a military power and organizing genius unparalleled in antiquity, conquered and unified the entire Mediterranean world. Such was the procession of empires in which the small country of Palestine was caught. Geographical situation decreed that political independence could be achieved in that country only during the brief periods when a dominant empire weakened and could no longer control its dependencies.

THE EMPIRE OF ASSYRIA

The country of Assyria lay along the upper Tigris River, and in the early period of its history Assur (or Asshur) was its chief city. As early as 1900 B.C. the people of this small region were prosperous traders. One of their trading colonies was as far away as Kanish in Asia Minor, where an active interest in the silver mines of the area was one of the chief concerns. In the thirteenth century Assyrian armies had crossed the Euphrates, and about 1100 B.C. an Assyrian monarch led his troops to the shores of the Mediterranean Sea. These conquests, however, were of a temporary nature. During the second half of the tenth century there began a series of rulers whose conquests during the subsequent century give evidence of a planned program of empire-building. This program was carried out with extraordinary vigor and determination. After securing the back door to Assyria in the highland regions to the north and east, and after subduing Babylon, the kings pushed westward. The middle Euphrates region around Gozan and Haran and the area east of the watershed in Syria from Hamath to Damascus, were in the hands of Aramean invaders, who were destined to flood the whole area with traders and settlers, and after 500 B.C. to make their language its official tongue. Around the turn of the ninth century the Assyrian monarchs, Adad-nirari II and Tukulti-Ninurta II, conquered Aramaean territory within the great northern bend of the Euphrates with the result that virtually the whole of Mesopotamia was firmly organized under Assyrian control. The major political story from Western Asia during the ninth century, however, concerns the exploits of the two Assyrian emperors whose reigns occupy the greater part of that century. The first of these,

Asshurnasirpal II (883-859 B.C.), is the first of the emperors about whom detailed information is available. It was found in the excavation of his capital, Calah, the modern Nimrud. In form of braggadocio which typifies the royal inscriptions for the next two and one half centuries Asshurnasirpal describes his conquest of northern Syria, the types and amounts of the booty he received, and the sadistic brutality which he visited upon all who refused to submit to him without battle. From this time forth the Assyrian kings describe their exploits in similar vein. Their armies were so powerful that none could withstand them. Their rapacious cruelty was so terrible that the hatred of them spilled over into the literature of a people as far away as Judah (cf. Nahum, chs. 2 to 3 and Jonah). Northern Syria at that time was controlled by a number of Hittite dynasties, with their city-states, which were survivals from the fourteenth century B.C. when the region was first conquered by the Hittites of Asia Minor. Indeed both the Assyrians and the Israelites speak of Syria as "Land of the Hittites" (e.g., Josh. 1:4; cf. 1 Kings 10:29; Gen. 10:15). While the Aramaeans had pushed into the area by this period, they had rapidly assimilated the Syro-Hittite culture. Illustration of the latter has been revealed by the excavations at Carchemish and Samal. After the Assyrian conquest, the culture of the area was rapidly brought under Assyrian influence. The Lebanon district along the coast of southern Syria was not conquered by Asshurnasirpal, but all its cities fearfully purchased their freedom from him by the payment of tribute. His successor was Shalmaneser III (859-824 B.C.), by whose time the conquering armies were ready to turn southward toward Hadadezer (or Ben-hadad) of Damascus, the king who was probably the strongest ruler of the Syro-Palestinian region. In 853 B.C. the battle of Qarqar took place between Shalmaneser and a coalition headed by Hadadezer (Ben--hadad). Qarqar was south of Hamath and probably on the Orontes River. We have no mention of this battle in the Old Testament, but Shalmaneser lists among his opponents the following: 1,200 chariots, 1,200 cavalry and 20,000 infantry of Hadadezer of Damascus; 700 chariots, an equal number of cavalry and 10,000 infantry of Irhuleni of Hamath; and "2,000 chariots, 10,000 infantry of Ahab, the Israelite." Other smaller contingents of troops were present from places as far away as Que (the area of Tarsus) and Ammon. In other words the strongest kings in Asia, between northern Syria and Egypt, were those of Damascus, Hamath, and Israel. The last-mentioned had not yet taken up the newly introduced cavalry as a weapon of war, but he was able to supply more chariots than the other two together. The Assyrian monarch claimed the victory, saying in contradictory fashion in different inscriptions that he killed 14,000, 20,500, and 25,000 of his enemy. Nevertheless, he retired from the scene and we may assume that the battle was drawn. As a result of the religious revolution in Israel, which under Elijah and Elisha not only swept the dynasty of Ahab from the throne but also deposed Ben-hadad of Damascus, the coalition was broken up (2 Kings 8:7-15; chs. 9, 10). Shalmaneser was quick to take advantage of this fact, and in 841 B.C. pictured the embassy of Jehu, the new king of Israel, bringing tribute to him. The tribute was probably received after Shalmaneser's fifth attack on Damascus, following which he had taken his army into Phoenicia. While there he says that he received the tribute of Tyre, Sidon, and of Jehu, and that he placed his portrait on the cliff of Ba'lira'si. This portrait, along with that of Rameses II of Egypt, may still be seen on the cliff at the mouth of the Dog River, north of Beirut. After 837 B.C. Damascus was not troubled again by Assyria until 805 B.C., when its kingdom was devastated and forced to pay heavy tribute by Shalmaneser's grandson, Adad-nirari II (810-783 B.C.). In the years before this, Hazael of Damascus had been able to bring Israel to her knees and even to extract tribute from Judah. The defeat of Damascus was a great boon to Israel and permitted her rapid recovery. For the next sixty years (c. 805-745 B.C.) the west was given a breathing space because the rulers of Assyria were not strong men. The kingdom of Urartu (Biblical Ararat) to the north gathered its resources and pressed southward. Babylon, and most of Syria freed themselves, while Israel and Judah reached the climax of their powers under Jeroboam II and Uzziah. Then another series of vigorous Assyrians began anew the relentless push of conquest. Tiglath-pileser III (745-727 B.C.), after consolidating his borders to the east and north, led his armies westward. His policy was to divide the west into subject provinces, each with its own governor, though leaving the native kings on the thrones of certain outlying areas, provided they paid a regular

tribute. He also instituted a policy of exchanging large sections of the populations of conquered territories, to break up nationalistic feeling and to make the population less united and more pliable. After subduing Urartu, he struck at Syria, and within a comparatively short time he had conquered the whole of it as far south as Arvad and Hamath. Then internal political problems in Palestine gave him his opportunity there. In 738 B.C. he received tribute from Menahem of Israel, who thus purchased Assyrian support for his hold upon his throne (2 Kings 15:19). Tiglath-pileser confirms this Biblical statement by saying in his annals that Menahem "fled like a bird, alone" and bowed at his feet. He then returned Menahem to the throne and imposed a tribute upon him. It was not until c. 734 B.C. that Damascus and Israel took the lead in attempting to form a coalition of all the southern powers against the Assyrians. Yet this time Ahaz of Judah refused to join, and his northern neighbors attacked him. He appealed for aid to Tiglath-pileser (2 Kings 16:7), who was evidently delighted to have such a fine chance to intervene. Between 734 and 732 he conquered Philistia; Galilee and Transjordan were taken from Israel; and Damascus, finally, was destroyed. The whole of this territory was then incorporated into the Assyrian provincial system, ruled by Assyrian officials. Galilee, for example, was ruled from Megiddo where a large fort was erected, probably as the administrative center. A fragment of the famous Babylonian Epic of Gilgamesh, recently found at Megiddo, may perhaps be evidence of the presence here of Mesopotamian officials, though it may date from an earlier period. The much-reduced Israel, as well as Judah, Ammon, Moab, and Edom, he left under their native rulers, whom he required to pay tribute (cf. 2 Kings 15:27 ff.; 16:5 ff.; Isa., ch. 7). Within a few years, however, Israel had revolted again and was this time utterly destroyed. The siege of Samaria, begun in 724 by Shalmaneser V (727-722), was completed early in 721 by his successor, Sargon II (722-705 B.C.). The latter tells us that he carried away captive from Samaria 27,290 people. Some of them were exiled in "the (Valley of the) Habor, the river of Gozan" (2 Kings 17:6). In the years that followed, people deported from Babylonia, Elam, and Syria were forced to live in Samaria. During the reign of Sargon, Hezekiah of Judah reasserted the Davidic claims to rule all of Palestine, and to that end instituted a religious reform in both south and north (2 Chron. 29-31). He probably attempted this, not as a rebellion against Assyria, but as a readjustment within the empire, whereby he claimed control over the provinces of Samaria and Megiddo (Galilee). Probably because he believed he could secure his end in this manner, he refused to aid the king of Ashdod, Assyrian sources inform us, when the latter was attacked by Sargon in 711 B.C. (cf. Isa., ch. 20) and had his territory reorganized into an Assyrian province. Yet subsequently he evidently concluded that the role of client-king was inadequate for his aims. After Sargon's death in 705 B.C., he allied himself with Babylon and Egypt and became the leader of all the smaller states of his area in a revolt against the new emperor, Sennacherib (705-681 B.C.). In 701 B.C. the latter retaliated (2 Kings 18:13 ff.). He claims to have reduced forty-six fortified Judean cities and to have shut up Hezekiah "like a caged bird in Jerusalem." He did not wish to ruin the country; he simply broke down city fortifications, besieged Jerusalem but did not destroy it when the latter surrendered and paid a high tribute. The chief Judean fortress-city was Lachish, and its capture was pictured on a relief in the royal palace at Nineveh. While our sources are obscure and difficult to harmonize in places, it is not improbable that still another rebellion took place a few years later. Whereas before the first revolt the prophecies of Isaiah appear to have envisaged the fall of Judah to Assyria and to have interpreted the event as the just judgment of God, another group of later prophecies, delivered during a second siege of Judah, predicted the defeat of Assyria and the salvation of Jerusalem. According to 2 Kings 19:35, 36, which is confirmed by the Greek historian Herodotus, Sennacherib actually did retire quickly from the west when a plague broke out among his troops. The most notable event of the seventh century came in the seventies and sixties when the Assyrian kings Esarhaddon (681-669 B.C.) and Asshurbanapal (669-c.633 B.C.) conquered Egypt. The fall of Thebes, the capital of Upper Egypt, in 663 B.C. was still remembered by the Judean prophet Nahum a half century later ("No" in Nahum 3:8). Between 652 and 648 B.C. a serious revolt against Assyria occurred which was again led by Babylon. This was the probable occasion when Manasseh of Judah also revolted (2 Chron. 33:10-13). Other than that

the latter's reign was chiefly notable for the introduction of Canaanite and Assyrian religious cults into Judah and for the attempt to convert the Judean faith into polytheism with Yahweh at the head of a pantheon (2 Kings 21:2-9). When the revolt of Babylon was suppressed, the Assyrian power began rapidly to wane. Egypt was soon free, and the Assyrians found their energies completely absorbed in defensive warfare in various directions. The golden age of the empire was drawing to a close. The remarkably detailed knowledge which we have about the Assyrians comes largely from vast palaces and imposing temple-towers built by the kings along the Tigris, especially from Dur Sharrukin ("Sargonburg"), Nineveh, and Calah. The first was a magnificent royal residence erected by Sargon II on a grander scale than the ancient world had yet seen. It was abandoned, however, by his son Sennacherib, who made Nineveh his capital. This city then became renowned the world over as the symbol of Assyrian power and aggression. It extended some two and a half miles along the Tigris, and the circumference of the inner walls was about eight miles. The palace was a tremendous structure. In one place the excavators cleared seventy-one halls, lined with stone reliefs, nearly two miles in total length, depicting various activities of the king and his armies. Asshurbanapal also made Nineveh his capital, and the reliefs in his palace represent the finest examples of Assyrian art. This king was much interested in intellectual matters, and took pride in his mastery of the art of writing. One of the greatest discoveries ever made by archaeologists occurred in the unearthing at Nineveh of his great library, composed of some 22,000 clay tablets, Here the king had systematically collected the religious, scientific, and literary works of the past. They represent our chief source of knowledge regarding life and thought in ancient Mesopotamia.

THE BABYLONIAN EMPIRE

On the death of Asshurbanapal c. 633 B.C. the great empire of Assyria fell rapidly to pieces. For centuries the Chaldeans, Semitic nomads, had been slowly moving into Babylonia. They now gained control of that country, and the first king of these Neo-Babylonians, Nabopolassar, declared his independence of Assyria c. 625 B.C. Meanwhile the Medes in the area of northern Iran were becoming another threat to the security of Assyria. Under their king Cyaxares they captured Asshur in 614 B.C. The Babylonians then joined them, and together they attacked and conquered Nineveh in 612 B.C. As the Babylonian Chronicle put it, "the city they turned into mounds and heaps of ruins." This was a momentous date in ancient history. The greatest power that the world had yet known had fallen, and from the subject peoples there arose a chorus of gratitude, hatred, and new hope. To this sternly exultant mood the Hebrew prophet Nahum gave most vivid expression: "The Lord is slow to anger, and great in power, but the Lord will surely not acquit the guilty. . . . Woe to the bloody city, all of it filled with lies and robbery. . . . Everyone who hears the news of thee shall clap their hands over thee, for over whom hath not thy wickedness passed continually" (chs. 1:3; 3:1, 19). The Assyrian army fell back on Haran, and in 609 B.C. the Babylonians attacked. Meanwhile Pharaoh Necho of Egypt marched north through Palestine to aid the Assyrians. King Josiah attempted to halt him at Megiddo, but was killed in the attempt (2 Kings 23:29 ff.). The Assyrians were defeated at Haran, and Necho took over their territory in Syria-Palestine. The new Egyptian empire in Asia was short-lived, however, for in 605 B.C. the vigorous Nebuchadnezzar arrived in Syria with a Babylonian army, administered a crushing defeat to the Egyptians at Carchemish, and took over the whole of the west to the border of Egypt. The new hopes which the fall of Assyria had raised among the subject peoples were dashed. Babylon was substituted for Nineveh. We do not possess the same detailed information about the exploits of Nebuchadnezzar as we do about those of the Assyrian kings. Babylonian tradition permitted him to write about his religious and architectural activity but not about his military exploits. Apart from the Bible our main source of information has been the Babylonian Chronicle, an official document which simply recorded the chief events in the empire year by year. One portion, published by C. J. Gadd in 1923, described the fall of Nineveh and for the first time fixed its date in 612 B.C. In 1956 D. J. Wiseman published four more tablets of the Chronicle. These are

especially important in that they give itemized information about the chief events from 626 to 594 B.C., with a break of only six years. For the first time we learn the details of Babylonia's struggle against Assyria, and after 609 B.C. her war with Egypt. In 605 B.C. Nebuchadnezzar completely annihilated the army of Pharaoh Necho, but the death of his father caused him to hurry home to be crowned king so that he was unable to pursue his advantage. Hitherto unknown is the record of a major battle with the Egyptians in 601 B.C. in which Nebuchadnezzar was defeated. The new documents for the first time also describe and give the precise date of Nebuchadnezzar's capture of Jerusalem in his seventh year. Apart from his wars, the chief work of Nebuchadnezzar was the enlargement and beautification of Babylon, which now surpassed Nineveh in architectural glory. He repaired the great Temple of Marduk, the Tower of Babel, and erected a vast imperial palace, on top of which, rising terrace upon terrace, was a garden. This place was called "The House at Which Men Marvel," and the "Hanging Gardens" were listed by the Greeks among the Seven Wonders of the World. Nebuchadnezzar was the only great king of the newly erected Babylonian kingdom. If he had had strong successors, the extent of the empire would probably have equaled that of Assyria. His thirteen-year siege of Tyre did not result in the city's capture, though it did eventually acknowledge his sovereignty. In the latter part of his life he began the conquest of Egypt, but his death and weak successors prevented more than a purely temporary success (cf. Ezek. 29:17-20). Nabonidus (555-539 B.C.) was the last vigorous personality of the dynasty. Yet that vigor was not so observable in political and administrative matters as it was in those of religion and archaeology. He excavated and repaired ancient temples. He took a great interest in archaic religious matters. He apparently had definite opinions of his own about cultic practices and even dared interfere in priestly ceremonies and customs in Babylon. During the latter part of his life he retired to Tema in Arabia and stayed there year after year, probably insane. Administrative matters in Babylon were left to the crown prince Belshazzar, whom The Book of Daniel knows as "king" (Dan., ch. 5). Meanwhile the annual New Year's festival could not be celebrated in Babylon. In this festival the king acted the part of the god Marduk and ritually refought and rewon the battle that took place with chaos at the beginning of time. It was undoubtedly believed that when this ceremony was not repeated annually, world order was threatened. All in all Nabonidus succeeded in making himself so unpopular that the arrival of Cyrus, the Persian, at the gates of Babylon was welcomed, at least by the priests of Marduk, as heartily as it was by the Jewish exiles (cf. Isa. 45:1-8). Commerce, literature, art, and science flourished during this age. The Chaldeans were the founders of astronomy as a science. Careful astronomical observations were continuously kept for over 360 years, and these calculations form the longest series ever made. One great Chaldean astronomer, living shortly after the completion of the period of observation, was able to calculate the length of the year as 365 days, 6 hrs., 15 mins., and 41 secs. –a measurement which the modern telescope has shown to be only 26 mins., 26 secs. too long! His calculations on the diameter of the face of the moon were far more accurate than those of Copernicus. Certain measurements of celestial motions by another Chaldean astronomer actually surpass in accuracy the figures long in practical use among modern astronomers.

THE PERSIAN EMPIRE

During the days of Nebuchadnezzar two powerful empires, the Median and Lydian, existed to the east, north, and northwest of Babylon. By a treaty the boundary between them had been fixed at the Halys River in Asia Minor. The Medes, who had captured Asshur in 614 B.C. and assisted the Babylonians in destroying Nineveh in 612 B.C., had their capital at Achmetha (Ecbatana). By 549 B.C. a Persian named Cyrus had united the people of his land and defeated the Median king. The attention of the west was now focused on the career of this extraordinary individual. A Judean prophet rightly interpreted the signs of the times, and saw in Cyrus one anointed of the Lord, who "giveth nations before him, and maketh him rule over kings" (Isa. 41:2; 44:28; 45:1). By 546 B.C. Sepharad or Sardis, the capital of Lydia, had fallen to

Cyrus, and Croesus, its king, was a prisoner. Cyrus was then ready to strike at Babylonia; in 539 B.C. he easily defeated the Chaldean army (led by the crown prince Belshazzar? Cf. Dan., ch. 5) and entered Babylon without opposition. Thus just seventy years after the final Assyrian defeat at Haran in 609 B.C., the days of the Semitic empires were past. The Persian, Greek, and Roman empires were ruled by Indo-Europeans or Aryans. In 525 B.C. Egypt was added to the Persian Empire by Cyrus' son. In the space of twentyfive years the whole civilized east as far as India was brought under the firm control of Persia. Repeated attempts were made to add Greece to this empire. One was led by Darius the Great, who was defeated by the Greeks at Marathon in 490 B.C.; another, ten years later, was led by Xerxes, who was defeated in a naval battle off Salamis. Unable to subdue Greece, the Persians nevertheless held a firm hold over Asia for almost two centuries. The organization of the great empire was a colossal task, brought to completion by Darius the Great (522-486 B.C.). While ruling Egypt and Babylonia directly as actual king, he divided the rest of the empire into twenty "satrapies" or provinces, each under a governor or "satrap"--a development of the earlier Assyrian provincial system. Aramaic, the language of Aramean ("Syrian") traders, which by this time had become the commercial tongue of the Fertile Crescent, was made the official language of government. Stamped coinage, an idea borrowed from Greece, was introduced throughout the empire as a convenience for business and government alike. A fleet was organized, and to provide a sea route from Egypt to Persia, a canal was dug between the Nile and the Red Sea. Babylon and Susa (Shushan) were used as royal residences. Cyrus had built a palace at Pasargadae, and there he was buried. Darius, however, erected a magnificent palace with attendant buildings at Persepolis, structures which surpassed in grandeur even the work of Nebuchadnezzar in Babylon. It is most unfortunate that Alexander the Great saw fit in 330 B.C. to burn them, leaving only the ruins for the modern excavator to uncover. The Assyrian and Babylonian policy of suppressing subject peoples by deportation and merciless taxation was reversed by the Persians, whose enlightened policies won a measure of gratitude from subject peoples. They were the only rulers of Palestine who did not incur the wrath of the Hebrew people. When Cyrus came to the throne of Babylon in 539 B.C., he evidently had himself proclaimed king and thus the legitimate successor to Nabonidus. In so doing he did not have to reconquer the Babylonian empire; instead, as he said in an inscription written for Babylonians, the god Marduk had searched through all countries and selected him as "righteous ruler" in place of the "weakling," Nabonidus, who babbled incorrect prayers and changed Marduk's worship into an abomination. Once within Babylon his troops were not permitted to loot the city; he returned exiles to their countries, rebuilt their sanctuaries, and restored the statues of their gods. In Ezra 1:2-4 and ch. 6:3-5 there are preserved two accounts of the decree by which Judeans were permitted to return to Jerusalem and rebuild the Temple. Recent study of these two documents in the light of our present knowledge of royal decrees suggests that they are actually two different statements of the one decree. The second is in Aramaic, the official language of the Persian administration. It was entitled a dikrona, a term for a memorandum that recorded the decision of a king or official and was not for publication but for filing in government archives. The document in Ezra 1:2-4, on the other hand, is in Hebrew and probably preserves the essence of the royal proclamation made to Judeans throughout the empire. The words, "The Lord, the God of heaven, has given me all the kingdoms of the earth, and has charged me to build him a house in Jerusalem," are precisely in keeping with the type of address Cyrus had previously used to the Babylonians; indeed the document was probably framed with the aid of a Judean adviser who knew what a contemporary Judean prophet was saying about Cyrus as the Lord's Anointed (Isa. 45:1). In any event, the exiles from Judah benefited from the new policies. During the years that followed, quite a number returned to the Jerusalem area, established a small province called Yehud (Judah), built a new Temple between 520 and 515 B.C. (Ezra, chs. 5; 6), and rebuilt the walls of Jerusalem under the leadership of a Jewish governor, Nehemiah, after 445 B.C. (Neh., chs. 2 to 6). The best of the Persian monarchs felt obligated to rule justly and righteously. Their acts and words set them apart from Assyrian kings in this regard, and the reason is probably to be sought in their religion. Darius and his immediate successors,

at least, were followers of Zoroaster, a Median religious reformer who lived about 600 B.C. Zoroaster saw life as a ceaseless struggle between the forces of good and evil. The good, the light, he believed, was a supreme being, named Ahura Mazda. Opposed to him and helpers he created were the evil spirits; but the good Ahura Mazda would ultimately prevail over them. Zoroaster called men to take their stand on the side of the good, and worship "the righteous Master of Righteousness." The influence of this religion spread widely, and even Judaism by the second century B.C. had borrowed certain conceptions from it. Evidence for Jews living in foreign countries during the fifth century B.C. has been found in both Mesopotamia and Egypt. Several hundred commercial tablets found at Nippur in Babylon are in the archives of the commercial firm of Murashu Sons. They reveal the great mixture of peoples who lived in the area; the large number of Hebrew names shows that one sizable element in the population was certainly Jewish. The Elephantine papyri from Upper Egypt indicate that on the island of Elephantine at the first cataract a group of Jews were living as mercenaries, guarding Egypt's southern frontier. They were scarcely orthodox Jews, for they had a temple of their own on the island. The Persian satrap of Egypt during the latter part of the fifth century was a man named Arsham. This we know from recently published correspondence from him and his officials. Putting all the evidence together, we infer that while Arsham was absent in Mesopotamia between 410 and 408 B.C. there were disturbances in Egypt which resulted in the razing of the Jewish temple at Elephantine. The Jews at the fortress wrote to the high priest in Jerusalem and to the sons of Sanballat, former governor of Samaria, for aid in getting the temple rebuilt. The former, as we should expect, did not reply. The latter and Bagoas, governor of Judah, advised that they petition Arsham. This they did, and a copy of the petition is preserved. The letter carefully states that no animal offering will be burnt in the temple if it is rebuilt. Some years earlier, in 419 B.C., Arsham through his commissioner for Jewish affairs had ordered the community at Elephantine to celebrate the Passover according to certain precise regulations, which, we note, accord with Pentateuchal law. These two bits of evidence suggest what we would infer from the Bible, namely, that the religious reforms in Jerusalem and the new priestly community there soon made their influence felt on Jewish affairs throughout the empire. The Elephantine temple was rebuilt, and from that fact we gather that the compromise regarding animal offerings was effective. The priesthood in Jerusalem, of course, felt that such offerings were reserved for the Jerusalem altar, for that, they believed, was the altar meant in Deut. 12:5-7. Reconciliation with the Samaritan sect at Mt. Gerizim, on the other hand, was impossible precisely because the latter believed that Shechem was the place which God had chosen for the central altar.

THE HELLENISTIC EMPIRES

In the fourth century B.C. the center of political power moved westward while Greek culture was making an energetic and partially effective attempt to penetrate the east. Culturally, Greece had long been important. Its brilliant cluster of city-states had generated a vitality and originality still unsurpassed. Particularly at Athens political vigor, expressed in civic interest, extensive sea power, and outreaching colonies, had joined with intellectual and artistic genius to create a permanently stimulating heritage. An eastward movement of Greek influence may appear strange. Greek colonies and trade had previously been limited to the Mediterranean and the Black Sea. Two factors, however, directed attention eastward. The Greek cities in Asia Minor were inevitably bound up with trends farther east. Moreover, the competing city-states of Greece recognized that Persia, which at Marathon and Salamis had tried to conquer the Greeks, was still a threat. These divided city-states found unity and protection, but only through unwilling subjection to Macedonia. Philip of Macedon (359-336 B.C.), whose capital was at Pella, extended his power southward until a decisive battle in 338 B.C. gave him control of all Greece except Sparta. It fell to Philip's son, Alexander the Great (336-323 B.C.), to carry out the war Philip had planned against Persia. This brilliant pupil of Aristotle, a provincial governor at sixteen, able general at eighteen, and king at twenty, swiftly won loyalty in Macedonia and Greece. In 334 B.C. he crossed the Hellespont

into Asia Minor to challenge Persia. A victory at the River Granicus opened Asia Minor to conquest. The next spring, he passed through the Cilician Gates and decisively defeated the Persian army of Darius at Issus. Turning south, he subdued Syria, Palestine, and Egypt. At the western mouth of the Nile he founded the famous city of Alxandria. Returning northward, he crossed the Euphrates at Thapsacus, moved east, and in 331 B.C., at Gaugamela, near Arbela, he crushed the remaining forces of Darius and was master of the Persian Empire. Alexander continued eastward. His route took him through Babylon, Susa, Persepolis, Ecbatana, and Zadracarta. At Prophthasia, in Drangiana, when it had become apparent that he wanted to unite East and West in one great brotherhood, revolt was brewing among his followers, but he crushed it, and moved on into Bactria, Sogdiana, and India. There his troops mutinied and refused to go farther. He returned westward, moving his troops partly by sea and partly by a land route through Gedrosia and Carmania. At Babylon death ended his plan to create a world brotherhood with a culture prevailingly Greek (323 B.C.). He had proved a military genius; he had planted Greek cities and Greek influence in a wide area. But he made no deep and lasting imprint on the eastern regions he conquered. His work and the later Roman conquest did much, however, to determine the direction in which Judaism and Christianity were later to spread. At his death there was no logical successor to hold the empire intact, and Alexander's generals fell to fighting among themselves. One of the many rivals, Ptolemy Lagi, emerged with secure possession of Egypt. Seleucus, another general, was able in 312 B.C. to establish the Seleucid dynasty in Syria and the east. The battle of Ipsus in 301 B.C. finally excluded from Asia the Antigonid dynasty, which henceforth contented itself with Macedonia. . . . Three great empires existed, and they continued in essentially the same form until the eastern expansion of Rome absorbed them one by one. In Macedonia, Antigonus Gonatas ruled (283-239 B.C.). He was not able, however, to bring Greece under his control. In Egypt the Ptolemaic dynasty was firmly established, and Ptolemy II Philadelphus (285-246 B.C.) ruled also Cyrene, the southern part of the Aegean Sea, Lycia, Cyprus, and Palestine. The dry climate of Egypt has permitted the survival of thousands of papyri, and from these records much of our knowledge of ancient life and history is derived. Tradition dates the translation of the Pentateuch from Hebrew into Greek in the reign of Ptolemy Philadelphus. The number of Greek-speaking Jews in Egypt, especially in Alexandria, was increasing, and they needed a Greek translation of their Scriptures. The greater part of Alexander's empire, however, was in the hand of the Seleucid Antiochus I (280262 B.C.), whose capital was at Antioch in Syria. Northern Asia Minor, including Bithynia under Nicomedes, Pontus under Mithridates, and Galatia, where the invading Gauls had just settled, was outside his control. But his empire extended from Thrace in Europe to the borders of India, although the effectiveness of his control over the eastern provinces is open to doubt. These eastern areas were soon to be lost, and Parthia was soon to begin its rise to power. At this time Palestine was fulfilling its usual role of border region. Ptolemy Lagi had obtained control of it when Alexander's empire began to break up, and Ptolemaic control, though challenged more than once by the Seleucids, continued until 198 B.C., when Antiochus III added Palestine to the Seleucid empire. From that time until the coming of the Romans in 63 B.C. the history of Palestine was closely linked with that of Syria.

"The Great Empires of Israelite Time" George Ernest; and, Filson, Floyd Vivian (edited by); Albright, William Foxwell (introductory article by) Wright (Author), 1956). }}

The Prophetic Gift & Style of the Word is seen in Adam as having the only & initial direct communication with God; in Abel's offering & blood in type; in Enoch & Noah as witnesses of God in a depraved age; in the patriarchs from Abram to Moses as those chosen, called & sent by God. In Moses we discovered a fullness not met with before, and the model for the generations that came after him. Thus

from Moses to Samuel to Elijah & Elisha to Isaiah & all the scribal prophets, that is, the prophets who wrote down their prophecies to be kept by succeeding generations. Each prophet, as an individual, had peculiar characteristics that would be used uniquely by the Holy Spirit according to God's will.

Isaiah signifies by his name the Lord's Salvation, as does Joshua & Jesus. Isaiah signifies Salvation, & the Book of Isaiah is the Book of Salvation. He was by birth Isaiah benAmos, and as the son of Amos he was, they say, of the royal household & blood related to King Hezekiah, but of this Isaiah does not ever indicate; neither should we suggest that he was the son of that Amos of the Book of Amos, although some Rabbis teach that his father Amos was also a Prophet. He was familiar with the Court of 5 Kings of Jerusalem, 4 Kings he prophesied under, and the last one, the 5th, was Manasseh by whom the Jews say he was killed by being sawn asunder. Isaiah without doubt was a scribe & scholar of high order, & naturally was aware of the imperial expansion of the Mesopotamian powers of the Assyrians & Chaldeans or Babylonians. He was also familiar with Egypt, Syria, Arabia, & many other nations that Israel interacted with during his lifetime. His knowledge of the Books of Moses, of Joshua & Judges, & of Samuel, & the Chronicles of the Kings from David to Hezekiah is evident. He lived during the days in which the Assyrian King captured the Northern Kingdom of Samaria, along with other nations adjacent to Samaria & Israel; and he lived in the real threat of Jerusalem & Judah being destroyed by his army. The Assyrian threat was the fear that the Lord used to deal with His people & show them the divine reasons & causes of this present danger, as well as to why Israel was destroyed & exiled. The Lord had predicted for several generations that judgment & destruction was coming upon both the Houses of Israel & Judah if they did not repent & alter their ways & deeds. The Lord will reveal Himself in this judgment on Israel & by it on all the Gentiles. He as God of all the earth, the Lord of all mankind, the King of Heaven, the Creator & Savior of the world, will deal with all nations at same time & in the same way as with Israel. Thus in Isaiah we will hear & see more of His direct communication that we have not seen since Moses.

The Lord reveals Israel's Rebellion in relations to Himself, then their Disobedience to the Law, & at last their Failure to each other. But all these things are related to & connected with larger purposes that go back to His original purpose in the creation. God has a purpose in creation then He must do what He wants & need to bring that about. He no doubt inherently has designed the structure of life to lead towards that very end. His purpose with Man beginning with Adam & terminating in Christ is predetermined, but the way & means in the actuality of this purpose is not predetermined nor could be if creatures are free in will & movement, though bound to His determinate limitations & boundaries as seen in Job. Though man's failure in the Fall required Him to adapt to the human corruption, and to adjust the divine plan, nothing took Him by surprise. The legal system that was instituted by Moses at His instruction & insistence showed adaptation & regulation as we clearly see. There are things & words that He must bring in by injection & infusion into humanity, but many more things & words are responsive & reactionary to the human experience & behavior. The Life of God as lived out in Man is diluted & blurred & diminished in & by Sin; thus in the Mosaic system He must communicate to man as to sin & sins in regard to offerings & sacrifices, both in the cause & the remedy. As we have seen, and as we have often noted, He must follow man in his wanderings, because He loves His creatures & children. Isaiah must bring this home to Israel & to us.

We see this alteration in how the Jews are identified in relations to the Lord God: they are both a Virgin & a Harlot, a Virgin by creation, a Harlot by transgression. The Virgin-Whore theme of man, thus mankind, in the human experience & psychological evolution is what is journaled in Scripture. We see this in the godly & the wicked in Psalms 1, in Abel & Cain, in two cities, & in hundreds of such comparisons. Among all the nations of mankind, God selected one to invest His time, effort, & resources to cultivate a divine spiritual man, first a child then a woman. The human condition is the same in the elect as it is in the reprobate, the election alone making it holy & unique, that is of divine spiritual value. So God must judge

the one as the other, with mitigated differences suited to each according their relations to Him as Lord & God. Man can return to Him at any time along the human journey in the world, but as we know mankind has not chosen to do so out of free will, but must be attracted & captured to God. The even larger picture on the cosmic scale follows the same pattern, but with angels & spirits the nature of judgment & salvation we cannot know or say clearly from Scripture; but it is all creation. Israel is to be the Firstborn among the Nations, and the Gentiles must be grafted unto the Tree of God of which Israel is a Primary Branch springing or branching out of the Hebrew Trunk rooted in the Semitic Roots in the Seed of the Woman.

Israel's deliverance from Egyptian bondage was purchased by the ransom price of the firstborn of Egypt, God striking to death the Egyptians on their refusal in Pharaoh to release the Israelites to go out unto God. This blood-money or death-payment secured a debt to God perpetually by the Jews; first in the House of Jacob of the 12 Tribes, then in Judah by the Monarchy of the House of David. God was bound to them and they were bound to Him, so that they were damaging & destroying the divine union; for the shared relationship between them & Him was analogous to human marriage, they were in a spiritual marriage of God & man, of the Lord, as Jehovah, & Israel. Thus the Land, the City, the Place, the Tent, the Tabernacle, the House & the Temple represented & signified the People, and the People the Man. The Lord was the Divine Man living in His Divine House by the Divine Life & Way, that is, by the Book. By disobedience they defiled the marriage, and the offspring were corrupted, & the pollution became total depravity, at which point almost nothing was redeemable, nothing, or none, worth saving, so judgment with destruction needs come; and in the ruin something new & fresh to be created, first in a remnant, then in Messiah.

Israel must come to nothing, dispersed among the Gentiles, to bear witness to such a holy & righteous God, One Who does not tolerate evil & wickedness in all its countless forms, not even in His chosen people. The Book was that Holy Law of Words & Commandments, written, then transmitted, preserved, & disseminated in all the world, given to the Hebrews from Abram to Moses to Jesus. Isaiah introduces this condition & situation in the opening of his book; then he elaborates on this in the chapters which follow. He transitions from their Adultery to their Idolatry, from their impurity to their depravity, from the spots of leprosy to its total consumption of the body as with Job. In fact the leprosy of Uzziah for his presumption & defilement in the priesthood was a specific instance & sign of such. They were His Beloved Garden & the Love-Song of His Heart, but they were unfruitful, giving dead children or aborted fetuses. What to do with them became a divine problem to solve; to both punish them yet to reform them, to exile them for the land's sake, but to reclaim them for His Name's sake. The natural evolution of the imperialism of the mighty nations was a chosen instrument, of which Moses in Deuteronomy had clearly warned & predicted. As with the Egyptian Power from the Exodus to David, so here & now from Solomon to the Exile the Mesopotamian Powers, especially of Assyria, became His new Rod. The imperial expansion was a real human experience & development, but God could have interfered & intervened on Israel's & the Jew's behalf, if they heeded His prophetic warnings. Though He was God in the Heavens, yet He manifestly resided on earth on Zion in Jerusalem's Temple, yet He had vacated His Holy Place because of His unholy people. Isaiah is allowed, in his shared unholiness of Israel, to see in vision the High & Holy Lord God enthroned in His Holy Court; & Isaiah is purged with fire & commissioned to speak to Israel till their captivity & exile is accomplished. This he does under King Jotham & more so under King Ahaz.

The Assyrian power was advancing westward into Syria, northern Canaan or Palestine, southward into Samaria, down to Judaea; gaining increasing strength & exhibiting terrible cruelty in warfare. The Prophets Jonah, Amos, Hosea, & Micah, along with others not documented (and in fact going back to Elijah & Elisha), were & had spoken of the impending doom both to Israel & Judah, as well as to the Gentiles & to Nineveh (see the Books of Jonah & Nahum). In the Northern Kingdom the apostasy & depravity had reached its final condition in Jeroboam II, and the Regal Records shows the details of

Samaria's struggles with Syria & their alliances with the Gentiles, both Syria & Assyria; and of Judah with Egypt. Though the Land is Immanuel's Land, yet God has rejected it, He has allowed squatters to claim it for themselves, and He has gotten nothing for His investment & labor. He must by Himself, & of Himself, first purge the Land, then He must reclaim it in order to make it what He desires. He must go into hiding, speaking to them from a distance, rising early to warn & reprove them by the mouth of His servants the Prophets. In time the prophetic line will consummate in John the Baptist as the Forerunner & Preparer of the Lord as foretold by Malachi. In the Incarnation the Word will be made Flesh to fulfill all the words of the Law & the Prophets & the Psalms. Immanuel & His disciples (the Christians), as with the faithful Jewish Remnant, will bring in a new dispensation, a new way & testament in a new covenant as Jeremiah will describe. This New Light shines into all the world, enlightening the Gentiles; bringing life & grace to the heathens. Messiah's Kingdom will spread increasingly neutralizing the Kingdoms of this world, and establishing among the peoples of the earth a Witness & Testimony as a Sign & Memorial of His faithfulness to His Word & Guardian of His Name. Let the Bible reader remember the life process of the divine creation: the seed must die to birth life, rooted in the ground or land, that is the earth, the tree or plants grows according to the divine creation by nurture & care, according to its needs & nature, with adornment & fruit as God ordained; this by the riches of the words of His mouth, in all the provisions of His wisdom, and the protection of His power. This is the Sign of God, that God in Himself in His real Manifestation as God-with-us, Immanu-El, will save the Jew as well as the Gentile.

We must reflect further by reflections on the Burdens of Isaiah. Chapters 13-35 shows the Lord's burden concerning His people & the Gentiles that interacted with them. It is God with man; we have all like foolish sheep wandered off from Him; though He seeks to save us we are always resisting His Spirit, some more than others, but all by nature. His concern for us to live and not die, to be healthy & not sick, to be near & dear to Him , and not to be prodigal children who forget God. As children we are His servants & vessels to manifest His likeness & image, His character & glory, namely all that He is & all that He wants to be in us: God with us. Whether by Tent, Tabernacle, House or Temple His Sanctuary & Home is in His people & His creation. Because of Evil & the Evil One the Lord must be the Lord of Hosts, God must be a General & Captain, a Commander-in-Chief of His Armies. The cosmic conflict begun before the world existed is being played out in man's brief history in time. Our temporal & natural reality & experience copies the true, larger, greater, eternal & spiritual reality of which the Book speaks. In Isaiah the Gentile powers in Kingdoms of the Nations are a continuance of infinite higher spiritual powers & principalities that are evidenced in human development & progression. These things become clearer as we move through the prophetic books of the Old Testament, becoming magnified in the New Testament, and continues to the present. Daniel will be the Prophet of these final things, the apocalyptic eschatological prophet of the Old Testament to prepare the Way of Messiah & the Book of Revelation.

In the Burdens or Oracles we have the doctrines & truth as to the relations the Gentiles have to God in regard to His people. Every King of the nations & kingdoms is a copy & reflection of either God or what opposes God, that is a god of some sort. Lucifer was such, a distorted image of God; at enmity with God. Babylon was the first to subvert God & heaven; their confusion was their judgment. The various Gentile nations as Moab, Egypt, Arabs, Edom, Arabia, Tyre, and the like are dealt with & judged as they treated God & His people. Both the Mesopotamian & Mediterranean world are involved in the divine book, and are implicated or absolved, accused or exonerated, and all such like, as to how they deal with Israel & the Jew. The countless ways the nations interacted, traded with, or negotiated with Israel were really reflections on the Lord, and they often by such involvement with the nations were adulterating their union with God, and thereby diluting their faith in Him. In each case whereby man has distorted God's way He has had to intervene by interposing Himself in the dispensation; and also use a vehicle in a certain

men or a man to transport His word in the age. This takes us to the next focus of the prophetic burdens, that to expose man's true nature in regard to sin, after the fall, not by creation, He must deal with man in such a way that the enemy is visible in his real wickedness & adversarial disposition towards God & goodness.

Satan's nature is seen in the Book of Job, and in Isaiah he is seen at work in all world, acquiring kingdoms & power over all men, still attempting to complete his workings of the Tower of Babel. Man's treachery against God and against all things divine must be met in wisdom & power, seasoned with compassion & mercy. By His making war on evil He thereby magnifies His glory as light becomes brighter in deeper darkness. His salvation follows his punishment, and His discipline works in us to His praise & glory; our senses no longer captivated by the evil & vice we are naturally inclined to, and habitually practice. So He produces on earth a new people walking in His holiness & righteousness , His praise & truth, patiently enduring to inherit a heavenly Kingdom where the Lord is King of all the earth as He is of heaven. It is woe to world because of offenses. The Lord as God is revealed to govern the nations in the good and in the evil; examples abound in Scripture of His sovereignty: in the protecting mark or sign on Cain; in Melchizedek Priest of the Most High God blessing Abram; in Abimelech King of Gerar of Canaan; in Pharaoh of Egypt; in Jethro the Priest of Median; in Balaam of PadanAram; & in Nebuchadnezzar, Cyrus, etc. How & when He chooses to interact & intervene is obscure & a profound mystery, but He truly does engage Himself in the world with His creatures. Hezekiah is about to die according to God's determination, and sends word to him by Isaiah to prepare himself to meet God; but King Hezekiah pleads for more time on grounds that he has been good to God, so God gives him 15 more years to live. In the obliged years Manasseh is born, the Assyrian power is delayed, and many other things are altered. Yet the progression of history continued without obstruction; it is slower incrementally, that the Lord might accomplish His word. He works as He pleases, He installs & establishes His heart's desire, and works wonders & miracles in defiance to natural laws without disturbing order or nature.

His people are invincible as long as He determines to protect them; when He chooses to permit the enemy to destroy, to tempt, to capture there is good reason in the prey or in the predator. But He will always be just & righteous in His ways as Abraham discovers in regard to Lot in Sodom. Ariel is the Lioness of God, yet He makes her a Lamb for slaughter. This is recorded in the Book to instruct man concerning the ways of God. And so the Old Testament will terminate for the New Testament to be generated. We cannot escape the judgment of God in time or place, He will keep His word both now & hereafter. The prophetic word will never fail nor made void, it will come, whether we await it or ignore it; it is certain & final, because God's trustworthiness is in it. He must deal with man, both Adam & Christ, by the law of reciprocity mitigated by the principle of retaliation, jus talionis or lex talionis, eye for eye, tit for tat, and reap what we sow. With God or God with us makes as Lions, without Him we are cowards, insane, & food for the foe. His intensity against His chosen people is commensurate to the treasures & wealth committed to them, the greater the light given the more He demands from those who see. Israel & the Jews are divinely governed by a standard infinitely more demanding than the Gentiles; and within the people the leaders, and among the leaders the King. But after He has recompensed justice, and meted out righteousness, then He will in turn against those who were used in the judgment; for He alone is true & just, and all men are culpable in nature & deeds. These things takes us to the end of the prophetic reflections of Isaiah the prophet concerning the burdens & woes of judgment.

Chapters 36-39 will focus on King Hezekiah and the inevitable Captivity & Exile of Israel. The Lord must show His sovereignty over the peoples & kingdoms of the world; the Assyrian King cannot go unpunished for His arrogance & defiance against the true & living God so that all the earth can see His power & His place. But He chooses to wait till King Hezekiah & the Jews turn to Him for help. Just He delivered Israel from the Egyptian furnace, now He saves them from the Assyrian sword; but only for a

while. Though Ethiopia be hundreds of miles away, yet news of his march against Assyria was used to change the heart & plans of the Assyrian. And because the Assyrian was so arrogant against the Lord, His Avenging Angel wiped out most of his armies; and God determines the Assyrian's death. We see that all the nations are His creatures, that He uses or discards them at will if He so pleases. He rides the human power as a man rides a horse, or a man drives a chariot. Nothing can stop God when He determines to create, to judge, or to save. But judgment on Israel cannot be nullified because He punishes the punisher that punishes. In wisdom He finds a way to test the hearts of men. King Hezekiah was a mere 40 years old when God tells him of his soon death in order to spare him of the evil calamity soon to take place against Jerusalem. So He offers Hezekiah a life extension of 15 years, in which the son of Hezekiah will seal the fate of the House of Israel & the House of David in Judah. Out of this trial of death Hezekiah offers a poem of praise to the Lord God as a reflection of the meaning of his life in the Hands of God. We learn by this submission of Hezekiah how the Holy Spirit inspires a psalm of praise, a song & hymn to God, a poem & prayer. The pattern seen in the Shepherd-King David, the sweet psalmist of Israel, the poet of Judah, is exhibited in Hezekiah, and this written will for generations to follow bring countless praises to God & comfort to saints.

The life extension for King Hezekiah is now tested by the tempter in the King of Babylon sympathy & a kind friendly gesture by his servants sent with gifts of words & wealth. It is revealed that the messengers were really spies for the King of Babylon, who will utterly destroy the city of Jerusalem, the royal houses, the Royal Palace, & the Lord's Temple; and take the Jews captives to exile in Babylon. This ends the first division of Isaiah in which the nature & features of the judgments of God unfolded to create the Book of God. The duration or interval of the probationary period between the grace shown to Hezekiah by means of the prophet Isaiah to the capture & destruction of the city, and the exile of the people will be about 100 years, and some 25 years more to complete the capture & exile. Isaiah living into Manasseh's reign a few years will still have a prophetic ministry in a written form which will be chapters 40-66. (Note: The years between Hezekiah and Zedekiah total 140, & we take away 15 years from Hezekiah's reign to reach the 14th year when the Assyrian King defied the Lord. (Hez. 29 yrs + Man. 55 + Am. 2 + Jos. 31 + Jehoa. 3 mnths + Jehoi. 11 + Jehoiach. 3 mnths. + Zed. 11 yrs. = 140 (139 1/2) less 15yrs to the 14th yr. of Kng Hez. = 125 yrs. (124 1/2)). Thus some 100 years & some 7 generations of regal government of the Judaean Kingdom are involved in the Prophetic Vision of the second half of the Book of Isaiah, and so taking in the rest of the Prophetic Books of the Old Testament from Jeremiah to Malachi.

The prophetic word commences with divine consolation to the people of God, the comfort with which we are comforted & encouraged by God is the same consolation whereby we console others. In the prophetic visions of the first half of Isaiah the people & the nations, that is, the world is threatened & punished in divine judgment; but now the Lord desires to deal with her in grace. He will display the divine consolation in the Incarnation, the Manifestation of God Himself. The way of His Incarnation will be by Voice in the Wilderness, the desert of Judah, the Voice will preach that all the world is a transient glory, fading as a shadow, as a wilted flower; but the Voice declares that the Word of God is eternal. We respond in our preaching, teaching, praising & prophesying that God is with us; Jehovah-Jesus is coming as a Shepherd for His sheep. He is the Lord God, the Creator, Maker; He is wise, knowing, righteous; He is true & living; we cannot exhaust words to describe Him, nor could the world contain the books that could be written concerning Him; for He is not an idol, image, thing, idea, or any limited notion that we might have of Him. He is all that & more, and as He is so is His care for His own, for those who need & want Him, for those who know Him not, nor understand His love for His creatures, people, & those who love Him, seek Him, obey Him, trust Him, & suffer for Him. Idolatry destroys the truth concerning Him, and distorts His image, His glory, & His nature; but He pursues us & providentially guides us in all our journeys, ventures, & experiences for His own Namesake. He chooses men as He wills from where He wills, to be

His Anointed to accomplish His word, men like the Persian King Cyrus the Great, to be His Messenger & Angel, to be His Messiah & Christ. He chooses & ordains decades or centuries before they are born as if they exist, ready to do, to say, to be, His bidding. As He chooses so He rejects; but to those He has chosen, and made great, then reduced to a small remnant He comforts with blessed assurances to always be there for them & in them, to help & succor them in every trial, to defend them from any foe; all this and more, to make His Name, His Word, Himself, a Firm Foundation, the Eternal Rock of Ages, Who if He cannot find a man among mankind to save & help & heal His own people, that He Himself by Himself, in His own Body & in His own Presence will come to their rescue & aid. Further He challenges all men and all their divine useless idols to compete & contend with the Living Lord God, the King of Israel, the Ruler of the universe, and Maker of all things do as He does, to speak & predict as He does, to reveal & conceal as He does if there is any life or truth to them. They are all lifeless, dead, stupid, unreal things made by human minds & hands who are just like them. Idolatry is a senseless enterprise, an awful vocation, dirty business; to think we can take a created thing, like a tree or rock, like the stars & planets, or a man & one's self to equal or replace or challenge the Majestic Infinite Incomparable Eternal Living God the Creator & Judge & Savior is utter insanity & hellish. But His people need not fear or be awestruck with such men or nations, not to worry about their power or idols, their idolatry is but the vanity of their thoughts & words that never does anything real; they have no life or power in themselves, they are myths, imaginations, & mental figments. But His people will conquer them with truth & life, the remnant shall become a great multitude of peoples & nations, both Jews & Gentiles will be swept away by the flow & current of the Eternal River that streams from His Throne. He creates people, He forms nations, He commands all His creatures at will & at random to glorify Himself & secure their hearts for Himself. Babylon or all Gentiles cannot impede His movement, they cannot resist His will to prevail against Him, they cannot harm those who He loves & chooses without His notice or permission. Though He punishes His beloved people on account of their disobedience & rebellion, yet He always remembers afterwards, to reassure them of all His promises & display His attributes. All this & a thousand more such things may be said if we had the time. But Isaiah must speak of Messiah in detail, then of the Messianic People.

Isaiah's prophetic monologue continues concerning the stupidity & insanity of idolatry in the chosen people who know the true living God, evidenced by many miracles & messages, works & words. This evil in man must be eradicated, in a nation, it must be punished. But when God chooses the evil to judge the good who are in evil, He must recompense the evil for their own evil, and for the evil in their treatment of the good. He who shows no mercy will receive no mercy. He reveals His forth coming judgment upon His people to secure their repentance; in their obstinacy their judgment only intensifies in Jehovah's Spirit & Anointed working to reform & reclaim them. This work of Messiah's Spirit is seen in the Incarnation in His becoming like one of His people in order to share their weakness & their sufferings. In His birth & life He experiences human experiences to divinely know & understand what His people experience, and in this human fellowship the divine nature can take them up into Himself as an offering to God, an acceptable sacrifice. He does this to vindicate God in truth, holiness, righteousness, & vengeance; so that mercy, love, peace, & life may be reconciled in the atonement, the propitiating sacrifice that the Mosaic Law testifies of in great detail. This appeasement to God is a necessity for all men, Jew or Gentile, He says to Him: "It is too light a thing that Thou shouldest be My Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel: I will also give Thee for a Light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth." and again: "Kings shall see and arise; Princes, and they shall worship"; and again: "In an acceptable time have I answered Thee, and in a day of salvation have I helped Thee; and I will preserve Thee, and give Thee for a Covenant of the people, to raise up the land, to make them inherit the desolate heritages". Messiah will Shepherd man back to God as their Lord & Savior: as ImmanuEl.

The prophetic monologue continues, but now he must focus on the Suffering Servant become an adulteress unfaithful wife, an embarrassment to the Lord, a dishonor to God, and a shame to His Name. The Lord in judgment felt compassion for His people, the divorced wife, the despised virgin, the harlot; He desires to redeem & restore the divine relationship, but in looking He found no way with any man. He decides in Himself & for Himself to become the Man, Mediator, Reconciler, the Kinsman Redeemer & to remarry the widow. Messiah will discover in the Volume of the Book these things written about Him, and in Isaiah the Divine Pattern that He must follow. Unlike His children, the rejected harlot, He will suffer against sin & sinners to the shedding of blood: He gives His Back to be whipped, His Cheeks & Hair to be strucked & plucked, and His Face to shame & spitting. This He did for God & for man. As He did with Abraham & Sarah so He will do again with the restored remnant & the redeemed Gentiles. No monster can impede Him. The redeemed return from captivity to a new relationship with the Lord, and in a new world, Jerusalem awakes in judgment & condemnation internally of sin unto death; Zion awakes in salvation & redemption in the resurrection of life. This transformation from death to life will be by means of the good news preached of the salvation of God Who rules all things & all men. The Word is God revealed, made known & manifest; the Suffering Servant Who is assaulted & disfigured in His wisdom & obedience. So Isaiah contemplates in sorrowful vision this Suffering One: The Arm of the Lord is revealed as the Gospel of Salvation; He is the tenderest of humanity, He is ordinary & unattractive in His sufferings, despised & rejected of men; smitten of God, wounded man's transgressions & sins; His punishment is our peace & healing. The Shepherd lays down His life for His lost sheep; and He must go after them and pay the price of love & justice as the lamb of God. He must appease & satisfy God's justice, at the same time exhibit God's love for the world, by His substitutional death on man's behalf, bearing in His own body our judgment as the Innocent One, as God's Beloved He give up His life for the many. In his death is God vindicated and Scripture fulfilled; and in His resurrection is eternal life & glory. God will be pleased, in His resurrection & transfiguration He will be rewarded with power & a kingdom; having poured out His soul by bloodshed, He dies with the wicked & visits hell to survey His victory over sin & Satan as the Great Interceder, the Mediator that Job prayed for in his sufferings. Thus Isaiah sees the result of the Suffering Messiah in a new world by rejuvenation, then afterwards by a new creation. Though His adulteress wife & idolatrous people, like the antediluvians of the days of Noah & the Great Flood, so too the resurrection of the dead & salvation of sinners, when He defeats our foe, defends us against the enemy, & blesses us with eternal life. This word will not fail says the Lord God. We end with this section of Isaiah's prophetic word concerning Messiah & His people in chapter 54; and we will come to the final 12 chapters concerning new things in chapters 55- 60-66.

'We come to the final & closing prophetic section of the 2nd Isaiah, wherein Isaiah must bring the entire Prophecy & Testimony into one grand harmonious whole, and reveal a new people, new way, new order, & new creation.' The Lord's Spirit continues to speak in Isaiah, thus in the Book of Isaiah, and thus in Scripture; He speaks as Jehovah Himself, that is, as God; and also as Messiah, that is, as Jesus the Christ, the Son of God: (*again the reader is entreated to consider Psalms 2, along with all the other Messianic Psalms & Biblical types, verses, example from Genesis to Isaiah*.) The Lord invites all to come to the Eternal Feast and partake of spiritual & heavenly things freely, that is, of grace. The invitation of life, in a New Covenant, that is, the Sure Mercies of David; in the Messiah, the Savior & Shepherd of the Jew & Gentile, by God's glory. The invitation is here & now before it is too late; His Word is sure & steadfast, it will not fail, but will go & do His bidding; the word of His Thoughts & Ways; that becomes a Name & Eternal Sign: Jesus the Christ: the Word Incarnate: Immanu-El. The Gentiles are invited to join His chosen people in obedience to the Word, and in Celebration of the Name in this salvation. Judgment comes to the wicked, but the godly are kept from the calamity of His wrath; as seen in Psalms 1. The Eternal Holy Hidden God resides with humble saints, those who in spirit are the poor, weak, broken, believing, & obedient with patience. He speaks peace to the Jew near & dear to Him; and to the Gentiles

who He invites in love & grace; but there is no peace for the wicked. The Lord's people are depraved hypocrites, they are wicked & ungodly; their Feasts & Fast are repugnant. The Lord's Feast & Fasts is in a godly life of love & charity, of negating the evils in society, of caring for the oppressed, freeing slaves, assisting widows & orphans, especially neglected babies & infants, befriending the strangers & foreigners & aliens & immigrants; of treating all men fairly, not harming or assaulting others, especially the weak & vulnerable; speaking honestly, truthfully; namely according to God, & His Words, & the Ten Commandments, & all good & healthy doctrines & practices. It is to these whether Jews or Gentiles, the Remnant or the outcast, that He invites, & He promises to hear & answer their cries, prayer & petitions. These are the New People that He will create out of the remnant of lost mankind of every nation, tongue, & race. The Lord has been away from His people, searching among His people & among all the nations of the earth for a man to be what He desires, & to become what is needed; but in the decades & centuries He found no man usable. So God Himself by His own Arm of Righteousness intervenes in man's doom; and He, the Redeemer, will come to Zion bringing salvation & a new covenant, to remove Jacob's transgression, by the Spirit & the Word.

The new age in which the remnant redeemed returned people will be such that His people will be a light to the world. God again will be rejoined to His people in harmony with all His design which He purposed from the beginning. The land will be reoccupied & all will be restored, rebuilt, & renewed. A new order in the world will be initiated based on His grace & mercy. Israel & the Gentiles will share His glory & presence. The nations will honor & serve His people with the Lord within the Walls of Salvation & Gates of Praise in His Glory. This is an intimation of the millennial Kingdom of Christ of which the New Testament speaks repeatedly & the Book of Revelation records. Messiah with the seven-fold Spirit of God is ordained to preach this good news, and to save man by shepherding them in wisdom & grace. He offers to man what cannot be found or bought in the world, and he ignores none, he rejects none who come to Him as God wills. There will be a new celebration and a new worship shared by both Jews & Gentiles. The salvation of mankind will be seen by everyone everywhere in righteousness & praise to the Lord. The Lord's people will become a new virgin to the Lord as a new bride, one He desires & seeks with Salvation & Judgment. The Remnant will be the kernel of the new people of the Lord Who redeems them by blood: "Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the peoples there was no man with Me: yea, I trod them in Mine anger, and trampled them in My wrath; and their lifeblood is sprinkled upon My garments, and I have stained all My raiment. For the day of vengeance was in My heart, and the year of My redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine Own Arm brought salvation unto Me; and My wrath, it upheld Me. And I trod down the peoples in Mine anger, and made them drunk in My wrath, and I poured out their lifeblood on the earth." We have great joy & praise for this gracious Savior as Isaiah expressed; but truth is the old people did not appreciate this wonderful Lord God; instead they rebelled against Him, resisted & grieved His Holy Spirit as they did in Moses' day. Though He was their Shepherd & Father, yet He became their enemy. He has forsaken His Sanctuary to destruction by the destroyers. Though He tried to win the heart of His people, they were a harlot & treacherous woman to Him. Yet the new people from the remnant will be made of many Gentiles who never knew the Lord, they are now called & the old rejected. The New Man is the Seed of Jacob, the Lord's Servant, Messiah. Those who come to Him, who follow Him will share His Kingdom & enjoy His blessings.

The final things are a new people, new age, new kingdom, new earth & new heaven. The Throne of God is heaven and His Footstool is on Earth, He needs no House to reside with His people, with His saints; but He repudiates the ungodly & hypocrite. The godly are rewarded with His presence & His word, and the ungodly rewarded for their evil in shame & judgment. The Virgin Bride, the New Woman Wife, will birth the Man-Child in one day without labor; they will enjoy the new world, like a river of peace; the Gentiles' glory will be theirs, she will nurse her children with comfort. The Lord will come to judge the

world in righteousness; He will war with His Fire & His Sword to rid the world of idolatry & corruption; and to deliver the remnant who seek Him in truth. This New Heavens & New Earth will last forever, and the remnant & seed will have a new name; and they will worship the Lord forever; but the wicked shall burn in endless fire.

Isaiah Selections (24): Bullinger (CBC), Auchincloss, Plumptre, Darby, Keil & Delitzsch, Hengstenberg, Nagelsbach, Wordsworth, Chaldee Paraphrase of Jonathan Ben Uziel, Calvin, Alexander, Smith, Henderson, Robinson, Birks, Newton, Bullinger (CB), Davidson, Driver, Barnes, Govett, Young, & Lowth.

(1)
Bullinger's Chronology 'Summary of Principal Events' Appendix 50. viii, from B.C. 1431 to A.D. 69.; but with modifications & additions. Jubilee Years (50 yrs) are listed for Period of Judges & between OT & NT Apocryphal Times. Decades (10 yrs) are inserted from 1000 BC to AD 100.

Judges: Years of Servitude & Years of Rule
1450:
1431: 1st Servitude. Mesopotamia 8 yrs
1423: Othniel. 40yrs [rest]
1400:
1393-1392: 1st Jubilee Year (Anno Dei reckoning).
1383: 2nd Servitude. Moab 18 yrs
1365: Ehud. 80 yrs [rest]
1350:
1300:
1285: 3rd Servitude. Canaan 20 yrs
1265: Barak. 40 yrs
1250:
1225: 4th Servitude. Midian 7 yrs
1218: Gideon. 40 yrs
1200:
1178: Tola. 23 yrs
1155: Jair. 4 yrs
1151: Jephthah. 6 yrs (300 years from Entry into Land. See note on chart 50. IV.)
1150:
1145: Ibzan. 7 yrs
1138: Elon. 10 yrs
1128: Abdon. 8 yrs
1120: 5th Servitude. Philistine. 40 yrs
[Total years of Rest & Rule: 258; & Total years of Servitude: 93.]
1100:
1080: Eli, 40 years.

1050: [400 years of Judges ends. 50 years Transition to Monarchy.]
1040: Samuel, 40 years.
1020: "Reformation". 1st Sam. 7.
1000: Ends 45 years of Acts 13:20, & 490 years from year they should have entered into Land.
1000: KINGDOM. Saul, 40 years. [450 years of Judges ends, Monarchy begins.]
990: David b.
980:
974: David's 1st Anointing (@16).
970:
960: David, 40 years. Second Anointing (@30).
953: David's 3rd Anointing (@37).
950:
940:
930:
920: Solomon, 40 years.
917: Temple begun. 573 years after Exodus. (Cp. Acts 13:20-23).
910: Temple finished.
900:
897: End of 20 years, the "two houses" finished (1Kings 9:10).
890:
880: Disruption. Rehoboam, 17 years.
870:
863: Abijam, 3 years.
860: Asa, 41 years.
850:
840:
830:
820:
819: Jehoshaphat, 25 years.
810:
800
796: Jehoram's accession.
794: Jehoshaphat d.
790:
789: Ahaziah's accession.
788: Ahaziah slain by Jehu.
788-782: Gap, 6 years. Athaliah's usurpation.
782: Jehoash, 41 years.
780:
770:
760:
750:
743: Amaziah, 29 years.
740:
730:
720:
714: Amaziah ends.
714-701: Gap, 13 years.

710:
701: Uzziah (Azariah), 52 years.
700:
690: Jonah? Amos?
687: Hosea's prophecies begin?
680:
670:
660:
650:
649: Gap. One year between Uzziah's (Azariah's) death and Jotham's accession.
647: Jotham, 16 years.
640:
634: Micah's prophecies begin?
632: Ahaz, 16 years.
630:
620:
617: Hezekiah's accession.
616: Ahaz d.
615: Hosea ends?
613: Siege of Samaria begun.
611: Samaria taken, & Israel ends. [Exile & Captivity]
610:
603: Sennacherib invades Judah in 14th year of Hezekiah (2Kings 18:13). Nahum?
600:
590:
588: Manasseh, 55 years.
584: Isaiah killed? (Cp. Isa. 7:6 [Jewish tradition: sawn asunder under Manasseh.].
580:
570:
560:
540:
533: Amon, 2 years.
531: Josiah, 31 years.
530: Zephaniah?
520:
518: Jeremiah's prophecies begin in Josiah's 13th year. Habakkuk? Zephaniah?
513: Book "found" & Passover in Josiah's 18th year.
510:
500: Jehoahaz, 3 months.
499: Jehoiakim, 11 years.
497: Nebuchadnezzar's 1st Siege of Jerusalem.
496: Jehoiakim's 4th year, Nebuchadnezzar's 1st. Daniel taken to Babylon. [Exile begins]
495 Jehoiakim burns the roll.
494: Nebuchadnezzar's 2nd year. His dream of Great Image. Daniel interprets.
490: Joel?
489: Jehoiachin, 3 months. Captivity begins in Nebuchadnezzar's 8th year (2nd Siege).
488: Zedekiah, 11 years.
484: Ezekiel's prophecies begin.

480: Obadiah?
478: Nebuchadnezzar's 3rd siege of Jerusalem begins.
477: Jerusalem taken, & Temple destroyed, in Nebuchadnezzar's 19th year. Jeremiah ends.
473: Punishment for murder of Gedaliah (Jer. 52:30).
470:
462: Ezekiel's last dated prophecy.
461-454: Nebuchadnezzar's 7 years of "madness".
460:
454: 20th year of Asteiages (Artaxerxes). Commandment to Rebuild Jerusalem. (See 50. VI, VII. 5, 12.) Nehemiah's 1st visit to Jerusalem.
452: Nebuchadnezzar d. after 44 years' reign.
452: Evil-Merodach. Jehoiachin's Captivity ends.
450:
446: Nabonidus.
440:
430:
429: Belshazzar, 3 years.
426: Belshazzar slain. "Darius the Median" (Asteiages) takes Kingdom. Cyrus (Asteiages' son) issues Decree to rebuild Temple. Daniel's vision of "seventy sevens" (490 yrs). "seven sevens" (49 yrs) begin. Foundations of Temple laid. Nehemiah's 2nd visit to Jerusalem.
421: Cyrus ends.
420:
418: Cambyses makes Nehemiah Governor. Nehemiah's 3rd visit to Jerusalem.
411: Darius Hystaspis re-enacts Decree of Cyrus.
410: Haggai & Zechariah begin. Temple superstructure commenced & carried on to completion, from 2nd - 6th year of Darius.
408: Zechariah's last date.
405: Temple finished & dedicated. "seven sevens" (49 yrs) end, & "sixty-two sevens" (441 yrs) commence.
404: Passover.
403: Ezra's last date: 1st of Nisan.
400: [Malachi last Prophet of OT.]
390:
380:
375: ? Darius Hystaspis d. (according to Herodotus, 63 years old).
370:
360:
350:
300:
250:
200:
150:
100:
50:
4: Nativity of Christ the Messiah, (revised date).
A.D.
0: Common Era of A.D. (Birth of Christ-Messiah, traditional date.)
10:
20:

29: "sixty-nine sevens" end with the "cutting off of Messiah", 483 years from the "going forth of commandment to build Jerusalem" in 454 B.C.
30: (Death of Messiah-Christ, revised date.)
33: (Death of Christ-Messiah, traditional date.)
40:
50:
60:
69: Destruction of Jerusalem by Titus.
70:
80:
90:
96: (Book of Revelation by Apostle John the Evangelist-Seer, (Emperor Domitian's 2nd yr.).
100: (Death of last Apostle, John the Evangelist-Seer, his 94th yr; traditional date & belief.)

First, we will list the Kings of the Kingdoms, the Northern and the Southern, of Israel and Judah, that is of Samaria and Jerusalem. There are 19 Kings in each, all judged or evaluated or measured by King David, and the last King (20^{th}) to rule in each Kingdom was the Gentile King of their Captivity and Exile. The 3 Kings before the Division of the Monarchy: Saul, David, and Solomon, each ruled 40 years. (Creation to Flood, Adam to Noah, some 2300 years (4004 - 2348 B.C.); Flood to Abraham's Call, about 400 years (2348 - 1946 B.C.); Abraham to Moses' Exodus, circa 450 years (1946 - 1491 B.C.); Exodus to Monarchy, around 500 years (1491 - 1000 B.C.). Before the Monarchy Eli the High Priest & Samuel the Seer-Prophet both judged Israel 40 years each; King Saul & King David & King Solomon each ruled in Israel for 40 years; in all some 200 years from Eli to Rehoboam.

Kings of Judah: Southern Kingdom: Jerusalem. Prophets or Seers mentioned.
Rehoboam to Nebuchadnezzar, Divided Monarchy to Babylonian Captivity, is about 400 yrs (880 - 480); Rehoboam to Uzziah-Azariah & Isaiah 200 yrs (880 - 680); Uzziah to Hezekiah some 60 yrs (680 - 620); Hezekiah to Josiah & Jeremiah some 90 yrs (620 -530); Josiah to Captivity some 50 yrs (530 - 480).

1. **Rehoboam**: 1st King. (did evil) 17 yrs. (School of Prophets) Shemaiah (Man of God).
2. **Abijah** (Abijam, Abia): benRehoboam. (did evil) 3 yrs. (Prophets) Azariah benOded
3. **Asa**: benAbijah? (did right) 41 yrs. Seers: Hanani (abiJehu). Iddo
4. **Jehoshaphat**: benAsa. (did right) 25 yrs. Prophet: Jehu benHanani. Jahaziel, Levite, benZechariah. Eliezer benDodavahu of Mareshah. Zechariah benJehoiada the Priest.
5. **Jehoram** (Joram): benJehoshaphat; Athaliah's husband. (did evil) 8 yrs.
6.a. **Ahaziah**: benJehoram & Athaliah. (did evil) 1 yr.
6.b. **Athaliah**: Ahab & Jezebel's daughter; Jehoram's wife; Queen, usurp Throne. (did evil) 6 yrs.
7. **Joash** (Jehoash): benAhaziah. (good young, did evil older) 40 yrs.
8. **Amaziah**: benJoash. (good, young, did evil older) 29 yrs. Prophet: unnamed. Seer: Zechariah.
9. **Uzziah** (Azariah): benAmaziah. (did right) 52 yrs. Prophet: Isaiah benAmoz. Micah the Morashtite.
10. **Jotham**: Regent, later King; benUzziah. (did right) 16 yrs. Prophet: Isaiah. Micah 'Morashtite.
11. **Ahaz**: benJotham. (did evil) 16 yrs. Prophet: Isaiah. Micah 'Morashtite.
12. **Hezekiah**: benAhaz; husband of Hephzi-Bah. (good & right) 29 yrs. Prophets: Isaiah. Micah. Nahum the Elkoshite.
13. **Manasseh**: benHezekiah & Hephzi-Bah. (did evil, repented old) 55 yrs. Prophet: Joel benPethuel.
14. **Amon**: benManasseh. (did evil) 2 yrs.
15. **Josiah** (Josias): benAmon. (good & right) 31 yrs. Prophet: Jeremiah benHilkiah (of priests of Anathoth of Benjamin). Prophet: Habakkuk (pre-Captivity). Zephaniah benCushi. [Obadiah.]

16. **Jehoahaz** (Joahaz): benJosiah. (did evil) 3 mnths.
17. **Jehoiakim**: benJosiah. (did evil) 11 yrs.
18. **Jehoiachin**: benJehoiakim. (did evil) 3 mnths.
19. **Zedekiah**: benJosiah (at 21); kingdom overthrown by Nebuchadnezzar. (did evil) 11 yrs (d.32).
20. **Nebuchadnezzar**: King of Babylon destroyed Jerusalem & exiled Judah (Zedekiah's 11th yr). Prophet: Priest Ezekiel benBuzi (son of man, benAdam) in Chaldea (Babylon). Daniel (Belteshazzar), God's servant, magi of Babylon. Haggai, Jehovah's messenger. Zechariah benBerechiah (Darius' reign). Malachi, last messenger prophet of the OT.

Kings of Israel: Northern Kingdom: Samaria. Prophets or Seers mentioned.
Jeroboam to Ahab & Elijah some 60 yrs (980 - 920); Ahab to Jeroboam 2nd & Hosea & Amos, some 90 yrs (920 - 830); Jeroboam 2nd to Hoshea & Assyrian Captivity about 110 yrs (830 - 720).

1. **Jeroboam I**: Led secession of Israel. (evil) 22 yrs. Prophet: Ahijah; (Man of God fr. Judah. School. Old Prophet in Bethel).
2. **Nadab**: benJeroboam I. (evil) 2 yrs.
3. **Baasha**: Overthrew Nadab. (evil) 24 yrs. Prophet: Jehu benHanani.
4. **Elah**: benBaasha. (evil) 2 yrs.
5. **Zimri**: Overthrew Elah. (evil) 7 days.
6. **Omri**: Overthrew Zimri. (evil) 12 yrs. Prophet: Elijah the Tishbite.
7. **Ahab**: benOmri; Jezebel's husband. (evil) 21 yrs. Prophet: Elijah 'Tishbite; Micah benImcah.
8. **Ahaziah**: benAhab. (evil) 1 yr. Prophet: Elisha benShaphat. (School of Prophets)
9. **Jehoram II** (Joram): benAhab. (evil) 11 yrs.
10. **Jehu**: Overthrew Jehoram. (good & evil) 28 yrs. Prophet: Elisha
11. **Jehoahaz** (Joahaz): benJehu. (evil) 16 yrs. Prophet: Jonah benAmittai.
12. **Jehoash** (Joash): benJehoahaz. (evil) 16 yrs. Prophet:
13. **Jeroboam** Il: benJehoash. (evil) 40 yrs. Prophet: Hosea benBeeri. Seer: Amos of Tekoa.
14. **Zachariah**: benJeroboam II. (evil) ½ yr.
15. **Shallum**: Overthrew Zechariah. (evil) 1 mnth.
16. **Menahem**: Overthrew Shallum. (evil) 10 yrs.
17. **Pekahiah**: benMenahem. (evil) 2 yrs.
18. **Pekah**: Overthrew Pekahiah. (evil) 20 yrs. Prophet: Oded of Samaria.
19. **Hoshea**: Overthrew Pekah; kingdom overthrown by Assyrians, Sargon II. (evil) 9 yrs.
20. **Shalmaneser**: Assyria's King, in Hoshea's 9th yr deported & exiled Israel to Assyria.

Twenty (20) High-Priests & Priests from the Exodus to the Captivity; but we complete the list from the Jewish Encyclopedia of 1910:

I: Aaron benAmram, Eleazar benAaron, Phinehas benEleazar, Abishua benPhinehas, [Shesha benAbishua abiBukki (Samaritans' tradition] Bukki benAbishua, Uzzi benBukki. [Aaron to Eli = 340 yrs.]
II: Eli (ben-(son, grandson, great-grandson, or descendant) of Ithamar benAaron), (Ahitub benPhinehas benEli), (Ahimelech benAhitub). Abiathar benAhimelech), ((Jewish Encyclopedia: 'Ahimelech benAhitub, High Priest during reign of King Saul; killed at Nob by Doeg; part of Curse on the House of Eli –that none of Eli's male descendants would live to old age– was fulfilled with death of Ahimelech. Abiathar benAhimelech, High Priest during reign of King David & early years of Solomon, deposed (1st Kings 2:2-4). 5th Generation descendant of Eli; Deposed from office of High Priest which went to the House of Zadok after the Holy Spirit deserted Abiathar and without which the Urim & Thummin could not be consulted;

other part of the Curse on the House of Eli –that the priesthood would pass out of his descendants– was fulfilled when Abiathar was deposed from the office of High Priest.')) ((Jew. Ency.: Zadok benAhitub (benAmariah, benMeraioth, benZerahiah, benUzzi: 1st Chron. 6:6-8) of line of Eleazar, High Priest during reign of King Solomon & construction of the 1st Temple. Ahimaaz benZadok, High Priest during reign of King Solomon; Azariah benAhimaaz (during Solomon's reign: 1st Kings 4:2).
III: Joash benAzariah, Jehoiarib benJoash (1st Chron. 9:10), Jehoshaphat benJehoiarib, Jehoiada benJehosaphat (c. 842 - 820 BCE, 2nd Kings 11:4); Pediah benJehoiada, Zedekiah benPediah, Azariah II benZedekiah (c. 750 BCE, 2nd Chron. 26:17; seemingly conflated with Azariah I in 1st Chron. 6:6-8). Jotham benAzariah, Urijah benJotham (c. 732 BCE, 2nd Kings 16:10; cf. Isaiah 8:2). Azariah III, benJohanan, benAzariah II (c. 715, 1st Chron. 6:9, 2nd Chron. 31:10). Hoshaiah benAzariah. (Priesthood may have failed during 50-years' apostasy of Manasseh.) Shallum benZadok, benAhitub (or probably grandson), benAmariah, benAzariah III (c. 630, 1st Chron. 6:12, 2nd Chron. 34:22). Hilkiah benShallum (c. 622, 2nd Kings 22:4). Azariah IV, benHilkiah (1st Chron. 6:13). Seriah benAzariah IV (2nd Kings 25:18).)). (Next is a list of all the names of the Priests or High Priests attested in OT.):
[Zerahiah benUzzi, Meraioth benZerahiah, Azariah benMeraioth, Amariah benAzariah, Ahitub benAmariah, Zadok benAhitub, Hilkiah benShallum, Azariah benHilkiah, Seraiah benAzariah, and Ezra benSeraiah. Joshua benJehozadak, Joiakim benJoshua, Eliashib benJoiakim, and Joiada benEliashib.]

(The High Priests after the Captivity, after the close of the OT, are more problematic, but attested to by several sources. In Matthew & Luke of the NT some of these are connected. Josephus gives some. We are not concerned further, since Messiah is the last Great High Priest.)

(2)
Auchincloss' Chronology of Holy Bible by William S. Auchincloss. Introduction by A. H. Sayce, LLD. (1908. gs):

{{ "The Bible is not a work on Chronology any more than it is a treatise on astronomy or physics. We therefore approach it in the wrong spirit when we expect to find a list of reigns arranged with the precision characteristic of any history of England where years, months and days are minutely stated. On the contrary the Bible scarcely takes notice of months and days but deals in full years, merging odd months with the reign preceding or following, consequently the true length must be determined by historic conditions found in the Bible, before the count can proceed. Our first duty then will be to ferret out the unknown quantities and use them in connection with the known. By this means, the full current of Scripture light will be turned on to the Grand Avenue of Bible history, and all occasion for stumbling or perplexity will be removed. The first obstacle encountered in constructing a continuous record is found in the life of the prophet Samuel....
'Samuel's Leadership:
(Acts 13:20): Land Division to Saul's Reign: 450 yrs; (Judges 11:26: Land Division to Jephthah: 300 yrs. Consequently: Jephthah to Saul: 150 yrs. (Judges 12:7): Jephthah judged Israel: 6 yrs. (Jdgs 12:9): Ibzan: 7 yrs. (Jdgs 12:11): Elon: 10 yrs. (Jdgs 12:14): Abdon: 8 yrs. (Jdgs 13:1): Philistines ruled Israel: {20 yrs. (Jdgs 15:20): Samson judged Israel: {20 yrs. (1st Sam. 4:18): Eli judged Israel: 40 yrs. Jephthah to Samuel was Ill yrs. Totals: 450 = 300 + 150; 150 = 6,7,10,8,20,20,40 (=111 yrs), leaving negative 39 or 40 yrs which goes to Samuel rule or judgeship.'

This demonstration beautifully illustrates the necessity of treating the Bible as a whole and comparing Scripture with Scripture. Evidently without the Book of Acts, no one could ever have known how many years Samuel ruled, and for that matter, how many years Saul was on the Throne of Israel. But the Book of Acts in conjunction with Judges and Samuel, reveal the whole truth in regard to both reigns."

'Exodus to Temple: 479 yrs = Moses to Land Division: 46 yrs; to Jepthah: 200 yrs; to Samuel: 150 yrs; Saul: 40 yrs; David: 40 yrs; Solomon's Temple: 3 yrs.' ("And it came to pass in the 480th year [479 years having gone by] after the children of Israel were come out of Egypt that they began to build the House of the Lord." (1st Kings 6:1)) "

"The Old Testament, when giving the name of a child, once removed, makes no use of the modern prefix "grand." With it, a grandson is simply a son; and a granddaughter simply a daughter. It is important to bear this distinction in mind when locating the characters chronologically. We read frequently of Jehu the son of Nimshi (1st Kngs. 19:16), when in truth his father was named Jehoshaphat, and his grandfather Nimshi (2nd Kngs 9:2). Then again Athaliah the daughter of Omri (2nd Chron. 22:2) was in reality the daughter of Ahab & granddaughter of Omri (2nd Chron. 21:6). Although Mephibosheth was called the son of Saul (2nd Sam. 19:24), he was the son of Jonathan & grandson of Saul, (2nd Sam. 4:4). In like manner Nebuchadnezzar was the grandfather of Belshazzar & Nabonidus the father (Dan. 5:11). Achan, according to Joshua 22:20, was the "Son of Zerah," but in reality he was the great-grandson of Zerah as explained in Joshua 7:18. The careful reader, however, will supply the prefix "grand" as the occasion may require. "

"The list of Israel's Monarchs marshals before the inquirer an array of 495 years extending from the coronation of Saul to the burning of Jerusalem by Nebuchadnezzar. The period may be divided into three parts:...With these general features in mind, we have made a geometrical plotting of each year from B.C. 961 to 721, have studied every event in its historical setting and arrived at the following figures, which can be accepted as the true length of each king's reign. Kingdom: Saul to Zedikiah:
Saul, David, Solomon = 120 yrs (40+40+40) (Acts 13, 1st Kngs 2, 11). Rehoboam to Hezekiah 6th yr = 240 yrs (1st Kngs 12, 15, 22) (18+2+42+23; +6+1+6+39+14+53+15+15; +6) (2nd Kngs 8,9, 11,12, 14,15,16, 18). Hezekiah 29th yr to Zedekiah = 135 yrs (23+56+2+31; +1/2+11+1/2+11) (2nd Kngs 18, 21-24). Total: 495 yrs.
Two Kingdoms: Judah & Israel Years of Active Rule (Regardless of Regencies.):
Judah: 240 yrs (92+59+89) (1st Kngs 12, 15; 2nd Kngs 11,12, 14-16, 18). Rehoboam to Ahaziah (18+2+42+23+6+1); Athaliah to Amaziah (6+39+14); Uzziah to Hezekiah's 6th yr (53+15+15+6).
Israel: 240 yrs (92+59+89) (1st Kngs 12, 15-16, 22; 2nd Kngs 1, 3, 14-17). Jeroboam I to Joram (22+1+23+1+11+21+1+12); Jehu to Joash (29+14+16); Jeroboam II to Hoshea (38+1+10+2+29+9)."

Regencies:

"There are four Regencies found in the history of Judah & Israel's Kings which appear in the following list:
1st: Jehoran was made Regent 2 years before his father died. 2nd: Joram, Regent 6 yrs before brother's death. 3rd: Uzziah, Regent 15 yrs before father's death. 4th: Jotham, Regent 14 yrs before father's death.

These supplemental governments are largely responsible for difficulties in chronology, because in effect they introduced a double count, which at last prompted the sacred writer to try and balance his accounts, a process which only made matters worse, because it did not remove the disturbing cause. Among the regencies, those of Uzziah & Jotham are the most complex and are thought worthy of special mention:
Amaziah reigned alone from B.C. (824 to 810): 14 yrs. Uzziah reigned as Regent from B.C. (810 to 795): 15 yrs. Amaziah died in B.C. (795). Uzziah's active reign ran from B.C. (810 to 757): 53 yrs. Jotham reigned as Regent, B.C. (757 to 743): 14 yrs. Uzziah died in B.C. (743)."

"Irreconcilable lengths between the Kingdoms of Judah & Israel: Rehoboam to Ahaz = 267 yrs; Jeroboam I to Hoshea = 249 yrs (Qualified by: Ahaz: 12+3 yrs + Excess 1 yr + Hodges 9 yrs). "

Auchincloss' Bible Chronology:
"Adam to Seth: 230 yrs, B.C. (5300 - 5071). Adam to Noah's Flood: 2256 yrs, B.C. (5300 - 3045). Flood to Babel: 412 yrs, B.C. (3045 - 2633). Babel (Peleg's birth) to Terah's birth: 521 yrs, B.C. (2633 - 2112). Terah's birth to Abraham's Promise: 205 yrs, B.C. (2112 - 1907). Promise to Oppression in Egypt: 430 yrs, B.C. (1907 - 1477). Adam to Egypt = 3824 yrs. Aaron's birth to Solomon's Temple: 479 yrs + Solomon's remaining 37 yrs to the Kingdom's Division, (4303 yrs from Adam) in (B.C. 961). Rehoboam to Zedekiah, including Jeroboam I to Hoshea, 412 yrs (B.C. 586). Zedekiah to A.D. 1 = 585 yrs, total yrs from Adam are 5300, which 2018 added to this brings them to present total years of 7318, more or less, according to Auchincloss revision. (The little work is instructive & useful; the dates as with all other systems are problematic. He certainly has reconciled & solved a number of dating issues between the Bible, Ussher, Josephus, LXX, & the Assyrian-Babylonian records.)" }}

(3)
Old Testament Commentary for English Readers, by Various Writers. v4. Job-Is. Ed, C.J. Ellicott, DD. (1897) (Rev. E.H. Plumptre, D.D. (1897))

{{ Isaiah: Introduction:I.2..."Allusive references to Eden and Noah (chaps, 51:3, 54:9), to Abraham and Sarah (chaps, 41:8, 51:1,2), to Jacob and Moses (chaps, 41:8, 63:11,12), to Sodom and Gomorrah (chaps. 1:9, 13:19), show that these books must have included the substance of Genesis and Exodus. The Book of Judges supplied the memories of the day of Midian (chaps, 9:4, 10:26). The Proverbs of Solomon, then, as always, prominent in Jewish education, furnished him with an ethical and philosophical vocabulary (chaps, 11:1,3, 23:5,6), and with the method of parabolic teaching (chap, 28:23-29), and taught him to lay the foundations of morality in the "fear of the Lord." As he advanced to manhood, the Book of Job met him, with its bold presentations of the problems of the universe and gave the training which he needed for his work as the great poet-prophet of Israel. (See Cheyne's "Isaiah," ii. 226, and essay on "Job and the Second Part of Isaiah," ii. 243.) (3) The Psalms which were then in use in the Temple supplied emotions, imagery, culture of another kind, which bore fruit in the "songs" or "hymns" which Isaiah actually incorporated in the collection of his writings (chaps, 5:1-7, 12:, 26:1-4), perhaps, also in the Psalms of the sons of Korah, some, at least, of which belong to the same period (Pss. 44-48), and bear traces of parallelism of thought...."
II: (2) "It is tolerably plain, at the outset, that we have three chief divisions. (4) Chaps, 1-36. A collection, not necessarily a complete collection, of prophetic writings from the death of Uzziah to the closing years of Hezekiah. (B) Chaps, 36-39. An historical appendix to that collection, connected with the most memorable passage in Isaiah's life. (C) Chaps, 40-66. A complete and systematically arranged collection, manifestly having a unity of its own, and having for its central subject the restoration of the Jews from Babylon."
"(1) The vision of Isaiah the son of Amoz....-The term "vision," as descriptive of a prophet's work (1 Sam. 3:1), is the correlative of the old term "seer,'' as applied to the prophet himself (1st Sam. 9:9). The latter fell into disuse, probably because the pretenders to the clairvoyance which it implied brought it into discredit. The prophet, however, did not cease to be a "seer;" and to see visions was still one of the highest forms of the gift of the spirit of Jehovah (Joel 2:28). It describes the state, more or less ecstatic, in which the prophet sees what others do not see, the things that are yet to come, the unseen working of the eternal laws of God. As compared with "the word of the Lord," it indicates a higher intensity of the ecstatic

state; but the two terms were closely associated, and as in chap. 2:1, a man was said to see "the word of the Lord." Judah and Jerusalem are named as the centre, though not the limit, of the prophet's work." }}

(4)
Isaiah, Jeremiah, Lamentations, Ezekiel. Synopsis of Bible Old Testament. J.N. Darby. (1850)

{{ Introduction: "Isaiah takes the first place; and in fact, he is the most complete of all the prophets, and perhaps the most rich. The whole circle of God's thoughts with respect to Israel is more given here. Other prophets are occupied with certain portions only of the history of this people." "Such is prophecy. It is sorrowful, because it unveils the sin, the ungrateful folly, of God's people. But it reveals the heart of One who is unwearied in love, who loves this people, who seeks their good, although He feels their sin according to His love. It is the heart of God that speaks. These two characters of prophecy throw light upon the two-fold end it has in view, and help us to understand its bearing. First of all, it addresses itself to the actual state of the people, and shews them their sin; it always therefore supposes the people to be in a fallen condition. When they peacefully enjoy the blessings of God, there is no need of displaying their condition to them. But, in the second place, during the period in which the people are still acknowledged, it speaks of present restoration on their repentance, to encourage them to return to Jehovah; and it proclaims deliverance. And in this, the law and so the blessings connected with it, have their place as that to which they should return. Of this the last prophetic word from God (Mal. 4) is an expressive instance. But God well knew the hearts of His people, and that they would not yield to His call. To sustain the faith of the remnant, faithful amidst this unbelief, and for the instruction of His people at all times, He adds promises which will assuredly be fulfilled by the coming of Messiah. These promises are sometimes connected with the circumstances of a near and partial deliverance, sometimes with the consummation of the people's iniquity in the rejection of Christ come in humiliation. It is important to be able to distinguish between that part of a passage which refers to those circumstances which were near at hand, and that which speaks of full deliverance shewn in perspective through those circumstances. This is the difficult part of the interpretation of prophecy. " }}

(5)
Biblical Commentary Old Testament. v17.v1. Isaiah. by Keil & Delitzsch. Translated from German, by J. Martin. Introduction, by Driver. (1892). gs.

{{ Introduction: "In the Canon of the Old Testament the prophetico-historical are followed by the prophetico-predictive books. Both together, under the name of (*nebiim*) form the middle of the three divisions in the collection, the first, in accordance with their position, being designated the " Former Prophets " (*nebiim rishonim*),while the second are named the "Later Prophets" (*nebiim 'achronim*). In the Masora this middle division is sometimes called (*'ashlemt'a*) tradition," because the Torah is regarded as the fundamental revelation of God, and post-Mosaic prophecy as tradition ((*qabbalah*) for which the Aramaic is (*'ashlemt'a*), from (*'ashlem*) *tradere* [pass down, transmit, trade]*)* flowing from this original source in a continuous stream; the Former Prophets are then, under the title of (*'ashlemt'a qadmoith'a*) distinguished from the Later Prophets, which are ca11ed'(*'ashlemt'a thinyan'a*). It is true that the Torah also is a prophetical work, and is cited as such in Ezra 9:11; for Moses, the mediator of the revelation of law, is, as such, the prophet to whom no other was like, Deut. 34:10; but it was not becoming that the Pentateuch, which is separated from the Book of Joshua under the name of (*haTorah (sepher)*) should be included in the division of the Canon which is designated "the Prophets;" it is certainly the unique record of the fundamental revelation which has ever conditioned the existence and life of Israel as the nation pre-eminently associated with the history of redemption, and from which, moreover, all prophecy in Israel has been derived. And this holds true, not merely of prophecy, but of all later writings. Not only the

prophetic style of writing history, but also the non-prophetic, –i.e. the priestly, the political, the popular styles,– has its model in this Torah. The former follows the Jehovistico-Deuteronomic type, the latter the Elohistic. (*With reference to the Pentateuchal criticism, we purposely remark here, in a conspicuous position, that the acknowledged Isaianic discourses present parallels to all the constituent portions of the Pentateuch....")

[Delitzsch labors with great learning & patience to unravel the nature of the composition of biblical books, especially from Jewish contributions; and with details observed in the Scriptures. His list of the various prophetic utterances & discourses before the Prophetical Books proper of Isaiah to Malachi is quite helpful & instructive; some 20 are found in Kings, some 10 in Chronicles & Judges & Samuel. Compare Oehler's '*Old Testament Theology*' in the Mosaic Theocracy in Israel's National Constitution, carried on or completed in Joshua, but then its Disintegration & the need for the Judges (Shophetim) to preserve the Nation from complete Anarchy; all leading to the Prophetic Institution (Prophetism) from Joshua to Samuel to Malachi. The relation of the Monarchy to the Prophetic Ministry is carefully treated. Oehler's Sections 'Prophecy' 205-216 is most helpful: "Although the '*natural gifts'* and personal qualifications of one called to the prophetic office formed the individual '*presupposition'* of his prophetic vocation, and though the ministrations of a prophet were objectively conditioned by the state of affairs, and the testimony of each prophet was connected with all the revealed testimony of his predecessors, still '*that which made the prophet a prophet was not his natural gift nor his own intention, and that which he proclaimed as the prophetic word was not the mere result of instruction received nor the product of his own reflection....The prophet, as such, knows himself to be the organ of Divine revelation, in virtue both of a Divine vocation, capable of being known by him as such, and which came to him with irresistible power, and also of his endowment with the enlightening, sanctifying, and strengthening Spirit of God. Accordingly, a prophet knows the objective reality, as the word of God, of that word which he proclaims'*." Section 215: (Prophetic Peculiarities: ...."'*The grouping of that which is predicted according to the necessary sequences of its essential elements'* takes the place of chronological statements. And this is effected in the following manner: While heathenism can attain to no knowledge of the issue of its history, it is essential to Old Testament prophecy to be always directed to '*the consummation of the kingdom of God*', by announcing '*the ways in which God conducts His purpose of salvation, from the actual present to its appointed end'*. In other words, what takes place (be'acharith haiyamim) forms the boundary of the prophetic horizon. This expression does not signify, as it has often been explained," "in the time to come," "in the future," but ((’acharith) signifying, in contrast to (r'ashith), that to which anything runs) "at the end of the days," *i.e.* at the close of this dispensation, as correctly rendered by the LXX by (en tais eschatais hëmerais), or (ep' eschatou (eschatön) tön hëmerön). It is true that the meaning is a '*relative'* one. In Gen. 49:1, where the expression first occurs, it refers to the time of the settlement of the tribes in the promised land; for the final fulfilment of the Divine promise is thus made the standpoint of Jacob's blessing. In Deut. 4:30 it denotes the time which forms the turning-point for the restoration of Israel; while in 31:29, on the contrary, the rejection of Israel is itself reckoned to pertain to the (’acharith). But in prophetic diction, properly so called, (’acharith) is as has been said, the time of the consummation of redemption (Hos. 3:5; Isa. 2:3, with Mic. 4:1; Jer. 48:47; Ezek. 38:16). The event next preceding this (’acharith) is judgment, and indeed judgment both upon the rebellious people of God and the sinful world. This judgment is directly connected with the days in which the prophet lives, for these, because of the sins of Israel and the Gentile nations, already bear in their bosom the judgments of God. Thus the matter of prophecy may be defined by its three elements, –'*guilt, judgment'* (first upon the house of God, then upon the world), '*redemption'*. The progress of the kingdom of God forms itself, in prophetic vision, into a picture in which judgment generally forms the foreground and redemption the background. In the Book of Isaiah, 40 sqq., on the other hand, redemption occupies the foreground, but still in such wise that its blessings are depicted as not unaccompanied by judgment. The contemplation of impending judgments, then, usually extends to that of the last judgment, as *e.g.* in the Book of Joel, where the description of the devastation by locusts,

with which Judah is chastised, is enlarged into a description of the coming of the last day (the day of the Lord), the final judgment, which, however, on Judah's repentance, is, though invoked upon her, inflicted upon the secular powers; and as in New Testament prophecy also (Matt. 24), the judgment upon the world is placed in direct connection with that upon Jerusalem. So, too, the contemplation of approaching deliverance is usually extended to take in the consummation of redemption, as *e.g.* Isa. 7-12 proceeds from an announcement of deliverance from Assyria, to a prophecy of Messianic blessings. Thus prophecy beholds in every event the coming of the Judge and Saviour of the world to set up His kingdom. In this combination of the nearer and more distant future –in this placing of the present government of God's kingdom in the light of the end– lies what has been called the '*perspective'* character of prophecy, as Bengel in particular, in his Gnomon on Matt. 24:29, has so aptly designated it (3). This characteristic of prophecy is manifested with especial beauty in the Book of Isaiah, 40-66. The Divine act of delivering the people from the Babylonian captivity, and their restoration to the promised land, form, with the Messianic redemption and the admission of all nations into the kingdom of God, one great connected picture, closing with the creation of the new heavens and the new earth (4). To the prophets themselves, moreover, the time when their predictions should be fulfilled was, as we are told 1st Pet. 1:11, a subject of investigation."]

(Sect. 1: Time of Prophet):..."The kingdom of the world is the Nimrodic form of the heathen state. Its characteristic feature is the constant endeavour to burst beyond its natural boundaries, not merely for purposes of self-defense or revenge, but for conquest, and to throw itself upon foreign nations like an avalanche, that it may become an ever-growing and world-embracing colossus. Assyria. and Rome are the first and the last members of the world-kingdom that brought enslavement and oppression on Israel throughout her history. The times of Isaiah saw the approach of the calamity. Placed thus on the verge of this new and important change in history, and embracing the whole with his far-seeing eye, Isaiah is, so to speak, the universal prophet of Israel."..."Isaiah is the Amos of the kingdom or Judah; for, like the latter, he has the dreadful vocation to see and proclaim the fact that the time of forgiveness for Israel as a people and kingdom is gone forever. But he was not likewise the Hosea of the kingdom of Judah, for the dreadful call to accompany the fatal course of his country with the knell of prophetic announcements was not assigned to Isaiah, but to Jeremiah. This is the Hosea of the southern kingdom; for to Isaiah was granted what was refused to his successor Jeremiah, once more to restrain, through the might of his prophetic power, arising from the deep and strong spirit of faith, the coming of the night, which threatened at the time of the Assyrian judgment to engulf his people. The Assyrian oppressions ceased, and, so far as Judah was concerned, were not to be renewed. The view beyond Assyria was clear, and prophecy was about to be concerned with the next world- kingdom, now cautiously approaching. Beyond the noontide of his public ministry there remained the evening of life, which he cannot have idly spent, devoid of word or deed. But though be no longer took part in public affairs, he lived to the beginning of Manasseh's reign, when, according to credible tradition to which allusion is made in Heb. 11:37 ("they were sawn asunder"), he fell a sacrifice to the heathenism which bad once more become predominant."

(Sect. 2. Arrangement): "If we take the Book of Isaiah, then, as a whole, in the form in which it lies before us, apart from critical analysis, it falls into two halves, chaps. 1-39, and chaps. 40-66. The former subdivides into seven parts, the latter into three. The first half may be called the '*Assyrian',* inasmuch as the point at which it aims and in which it terminates is the fall of Assyria; the second may be called the '*Babylonian',* as its final object is the deliverance from Babylon. The first half is not purely Assyrian, however; but among the Assyrian portions are inserted Babylonian pieces, and generally such as apocalyptically break through the limited horizon of the former. The seven portions of the first half are the following:

1. '*Prophecies on the growth of obduracy in the mass of the people.* (chaps. 2-6). 2. '*The consolation of Immanuel in the Assyrian oppressions'* (chaps. 7-12). These two portions form a syzygy, ending with a psalm of the redeemed (chap. 12), the last echo of the song at the Red Sea; and are separated by the

consecration of the prophet (chap. 6), which looks both backward and forward: the opening discourse (chap. 1), as a kind of prologue, forms the introduction to the whole. 3. '*Prophecies of judgment and salvation of the heathen*' (chaps. 13-23), chiefly belonging to the period of the judgment on Assyria, but enclosed and intersected by Babylonian pieces. A prophecy concerning Babylon (chap. 13-14:23), the city of the world-power, forms its introduction; while a prophecy concerning Tyre (chap. 13), the city of the world's commerce, which received its death-blow from the Chaldeans, forms its conclusion; and a second prophecy concerning the desert by the sea, *i.e.* Babylon (chap. 21: 1-10), forms the centre. 4. Then follows a great apocalyptic '*prophecy concerning the judgment of the world and the last things*' (chaps. 24-27), affording a grand background to the cycle of prophecies concerning the nations, and with it forming a second syzygy. 5. A third syzygy begins with chaps. 27-33: this cycle of prophecy is historical and treats of the revolt from Assyria and its results. 6. With it is combined a far-reaching eschatological prophecy on the '*avenging and redemption of the Church*' (chaps. 34,35), in which we already hear, as in a prelude, the keynote of chaps. 40-66. 7. After these three syzygies we are carried back (by chaps. 36-39) in the first two historical accounts to the Assyrian period, while the other two show us, afar off, the entanglement with Babylon, which was then but about to begin. These four historical accounts, with the indications of their chronological order, are peculiarly arranged in such a way that half of them look backwards, half of them forwards; they thus also fasten together the two halves of the whole book. The prophecy in chap. 39: 5-7 stands between the two halves like a signpost, bearing on its arm the inscription "Babylon" (babel). Thither tends the further course of Israel's history; there is the prophet henceforward buried in spirit with his people; there (in chaps. 40-66) does he proclaim to the mourners of Zion the approaching deliverance. The trilogical arrangement of this book of consolation may be regarded as proved ever since it was first observed and shown by Rückert in 1831. It falls into three sections, containing three times three addresses (chaps. 40-48, 49-57, 58-66), with a kind of refrain at the close."

(Sect. 3: Critical Questions, after a brief survey)...."Such is the history of the origin of the criticism of Isaiah. Its first attempts were very juvenile. It was Gesenius, but especially Hitzig and Ewald, who first raised it to the eminence of a science." ....We know of no other prophet belonging to the kingdom of Judah, like Isaiah, who was surrounded by a band of younger prophets, and, so to speak, formed a school viewed in this light, the Book of Isaiah is the work of his creative spirit and the band of followers. These later prophets are Isaian, –they are Isaiah's disciples; it is his spirit that continues to operate in them, like the spirit of Elijah in Elisha, –nay, we may say, like the spirit of Jesus in the apostles; for the words of Isaiah (8:18), "Behold, I and the children whom God hath given me," are employed in the Epistle to the Hebrews (2:13) as typical of Jesus Christ. In view of this fact, the whole book rightly bears the name of Isaiah, inasmuch as he is, directly and indirectly, the author or all these prophetic discourses; his name is the correct common-denominator for this collection of prophecies, which, with all their diversity, yet form a unity; and the second half particularly (chaps. 40-66) is the work of a pupil who surpasses the master, though he owes the master every thing....Moreover, the influence of criticism on exegesis in the Book of Isaiah amounts to nothing. If anyone cast a reproach on this commentary as uncritical, he will at least be unable to charge it with misinterpretation. Nowhere will it be found that the exposition does violence to the text in favour of a false apologetic design." [I quote these words & the like, with serious doubts & regret of this low view of inspiration; and though much of what the critics try to discover is really there, hidden, in mystery & ignorance, we must always guard ourselves that our guesses do not deceive us & break scripture.]

(Sect. 4: Modern Exposition:) ...."The era of modern exegesis begins with that destructive theology of the latter half of the eighteenth (18th) century which pulled down but could not build. This destruction, however, was not unproductive of good: the denial of the divine and eternal in Scripture

has helped us to recognize its human and temporal aspects, the charm of its poetry, and –what is of still greater consequence– the concrete reality of its history. }}

(6)
Christology of the Old Testament Commentary on the Messianic Predictions vol. 2. by E. W. Hengstenberg, Dr. & Prof. Translated from German by Rev. Theod. Meyer, 2nd Ed. 1861.gs.

{{ General Preliminary Remarks: "Isaiah is the principal prophetical figure in the first period of canonical prophetism, *i.e.*, the Assyrian period, just as Jeremiah is in the second, *i.e.*, the Babylonian. With Isaiah are connected in the kingdom of Judah: Joel, Obadiah, and Micah; in the kingdom of Israel: Hosea, Amos, and Jonah. The name "Isaiah" signifies the "Salvation of the Lord." In this name we have the key-note of his prophecies, just as the name Jeremiah: "The Lord casts down," indicates the nature of his prophecies, in which the prevailing element is entirely of a threatening character. That the proclamation of salvation occupies a very prominent place in Isaiah, was seen even by the Fathers of the Church. *Jerome* says: "I shall expound Isaiah in such a manner that he shall appear not as a prophet only, but as an Evangelist and an Apostle;" and in another passage: "Isaiah seems to me to have uttered not a prophecy but a Gospel." And '*Augustine'* says, '*De Civ. Dei'* [City of God], bk 18, ch. 29, that, according to the opinion of many, Isaiah, on account of his numerous prophecies of Christ and the Church, deserved the name of an Evangelist rather than that of a Prophet. When, after his conversion, '*Augustine'* applied to '*Ambrose'* with the question, which among the Sacred Books he should read in preference to all others, he proposed to him Isaiah, "because before all others it was he who had more openly declared the Gospel and the calling of the Gentiles." ('*Aug. Confessions*'. bk.9. 5.) With the Fathers of the Church '*Luther'* coincides. He says in commendation of Isaiah: "He is full of loving, comforting, cheering words for all poor consciences, and wretched, afflicted hearts." Of course, there is in Isaiah no want of severe reproofs and threatenings. If it were otherwise, he would have gone beyond the boundary by which true prophetism is separated from false. "There is in it," as '*Luther'* says, "enough of threatenings and terrors against the hardened, haughty, obdurate heads of the wicked, if it might be of some use." But the threatenings never form the close in Isaiah; they always at last run out into the promise; and while, for example, in the great majority of Jeremiah's prophecies, the promise, which cannot be wanting in any true prophet, is commonly only short, and hinted at, sometimes consisting only of words which are thrown into the midst of the several threatenings, *e. g*., 4:27 : "Yet will I not make a full end," —in Isaiah the stream of consolation flows in the richest fulness. The promise absolutely prevails in the second part, from chap. 40-66. The reason of this peculiarity is to be sought for chiefly in the historical circumstances. Isaiah lived at a time in which, in the kingdom of Judah, the corruption was far from having already reached its greatest height, —in which there still existed, in that kingdom, a numerous "election" which gathered round the prophet as their spiritual centre. With a view to this circle, Isaiah utters the words: "Comfort ye, comfort ye my people." The contemporary prophets of the kingdom of the ten tribes, which was poisoned in its very first origin, found a different state of things; the field there was already ripe for the harvest of judgment. And at the time of Jeremiah, Judah had become like her apostate sister. All that time it was not so much needed to comfort the miserable, as to terrify sinners in their security. It was only after the wrath of God had manifested itself in deeds, only after the judgment of God had been executed upon Jerusalem, or was immediately at hand, —it was only then that, in Jeremiah, and so in Ezekiel also, the stream of promise broke forth without hinderance. Chronology is, throughout, the principle according to which the Prophecies of Isaiah are arranged. In the first six chapters, we obtain a survey of the Prophet's ministry under Uzziah and Jotham. Chap. 7 to 10:4 belongs to the time of Ahaz. From chap. 10:4 to the close of chap. 35 everything belongs to the time of the Assyrian invasion in the fourteenth (14th) year of Hezekiah; in the face of which invasion the prophetic gift of Isaiah was displayed as it had never been before. The section,

chap. 36—39, furnishes us with the historical commentary on the preceding prophecies from the Assyrian period, and forms, at the same time, the transition to the second part, which still belongs to the same period, and the starting point of which is Judah's deliverance from Asshur. In this most remarkable year of the Prophet's life —a year rich in the manifestation of God's glory in judgment and mercy— his prophecy flowed out in full streams, and spread to every side. Not the destinies of Judah only, but those of the Gentile nations also are drawn within its sphere. The Prophet does not confine himself to the events immediately at hand, but in his ecstatic state, the state of an elevated, and, as it were, armed consciousness, in which he was during this whole period, his eye looks into the farthest distances. He sees, especially, that, at some future period, the Babylonian power, which began, even in his time, to germinate, would take the place of the Assyrian, —that, like it, it would find the field of Judah white for the harvest, —that, for this oppressor of the world, destruction is prepared by '*Koresh'* (Cyrus), the conqueror from the East, and that he will liberate the people from their exile; and, at the close of the development, he beholds the Saviour of the world, whose image he depicts in the most glowing colours. ....Let us endeavour to form, from the single scattered features which occur in the prophecies of Isaiah, a comprehensive view of his prospects into the future. .....After the Kingdom of God has, for such protracted periods, been subject to the world's power, the relation will suddenly be reversed; at the end of the days the mountain of the house of the Lord shall be exalted above all the hills, and all nations shall flow into it, chap. 2:2. This great change shall be accomplished by the Messiah, chaps. 4, 9, 11, 33:17, who proceeds from the house of David, chap. 9:6 (7), 45:3, but only after it has sunk down to the utmost lowliness, chap. 11:1. With the human, He combines the divine nature. This appears not only from the names which are given to Him in chap. 9:5 (6), but also from the works which are assigned to Him, — works by far exceeding human power. He rules over the whole earth, according to chap. 11; He slays, according to 11:4, the wicked with the breath of His mouth (compare chap. 50:11, where likewise He appears as a partaker of the omnipotent punitive power of God); He removes the consequences of sin even from the irrational creation, chap. 11:6-9; by His absolute righteousness He is enabled to become the substitute of the whole human race, and thereby to accomplish their salvation resting on this substitution, chap. 53. The Messiah appears at first in the form of a servant, low and humble, chap. 11:1; 53:2. His ministry is quiet and concealed, chap. 42:2, as that of a Saviour who with tender love applies himself to the miserable, chap. 43:3; 61:1. At first it is limited to Israel, chap. 49:1-6, where it is enjoyed especially by the most degraded of all the parts of the country, viz., that around the sea of Galilee, chap. 8:23 (9:1). Severe sufferings will be inflicted upon Him in carrying out His ministry. These proceed from the same people whom He has come to raise up, and to endow (according to chap. 42:6; 49:8), with the full truth of the covenant into which the Lord has entered with them. The Servant of God bears these sufferings with unbroken courage. They bring about, through His mediation, the punishment of God upon those from whom they proceeded, and become the reason why the salvation passes over to the Gentiles, by whose deferential homage the Servant of God is indemnified for what He has lost in the Jews, chap. 49:1-9; 50:4-11. (The foundation for the detailed announcement in these passages is given already in the sketch in chap. 6, —according to which an election only of the people attain to salvation, while the mass becomes a prey to destruction.) But it is just by these sufferings, which issue at last in a violent death, that the Servant of God reaches the full height of His destination. They possess a vicarious character, and effect the reconciliation of a whole sinful world, chap. 52:13-53:12. Subsequently to the suffering, and on the ground of it, begins the exercise of the Kingly office of Christ, chap. 53:12. He brings law and righteousness to the Gentile world, chap. 42:1; light into their darkness, chap. 42:6. He becomes the centre around which the whole Gentile world gathers, chap. 11:10: "And it shall come to pass in that day the root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek, and His rest shall be glory;" comp. chap. 60, where the delighted eye of the Prophet beholds how the crowds of the nations from the whole earth turn to Zion; chap. 18, where the future reception of the Ethiopians into the Kingdom of God is specially prophesied; chap. 19, according to which Egypt turns to the God of Israel, and by the tie of a

common love to Him, is united with Asshur, his rival in the time of the Prophet, and so likewise with Israel, which has so much to suffer from him; chap. 23, according to which, in the time of salvation, Tyre also does homage to the God of Israel. The Servant of God becomes, at the same time, the Witness, and the Prince and Lawgiver of the nations, chap. 45:4. Just as the Spirit of the Lord rests upon Him, chap. 11:2; 42:1; 61:1, so there takes place in His days an outpouring of the Holy Spirit, chap. 32:15; 44:3, comp. with chap. 44:13. Sin is put an end to by Him, chap. 11:9, and an end is put especially to war, chap. 2:4. The Gentiles gathered to the Lord become at last the medium of His salvation for the covenant-people, who at first had rejected it, chap. 11:12; 60:9; 66:20,21. The end is the restoration of the paradisiac condition, chap. 11:6-9; 65:25; the new heavens and the new earth, chap. 65:17; 66:22; but the wicked shall inherit eternal condemnation, chap. 66:24. }}

(7)
Prophet Isaiah. Theologically & Homilectically Expounded by Carl W.E. Nägelsbach. Translated from German by Rev., S.T. Lowrie, D.D., & Rev., D. Moore, D.D. Commentary Holy Scriptures: Crit, Doct, Homil, etc. John P. Lange, D.D. Translated from German,& Edited by Philip Schaff, D.D. v11 of OT. 1878.gs.

{{ Preface: "Dr. Nägelsbach's Commentary on Isaiah, the Evangelist among the Hebrew prophets, appeared, as the concluding volume of Dr. '*Lange's*' '*Bibelwerk*', in 1877, just twenty years after the publication of its first volume on Matthew (1857). The author says in his preface (dated July 26th, 1877) that the “nonum prematur in annum” ["let it be kept back from publication until the ninth year" (Horace)] was literally fulfilled, since he has been engaged on it nine years.....It is doubtful whether any editor or publisher would have ventured on a commentary of twenty four large and closely printed volumes, could he have foreseen the difficulties and risks connected with it; and yet it has proved successful beyond all expectation. May '*Lange's*' Bible-work long continue to be an aid and comfort to pastors and theological students for whose special benefit it was prepared." –Philip Schaff, New York, October 31st, 1878.

Introduction: § 2. Person & Prophetic Labors of Isaiah: "I never could comprehend how anyone could regard it as a postulate and promotive of scientific knowledge to explain the world without the personal God. Cancel Him, and then riddles and miracles fairly begin, and impossibilities are exacted of our faith. If one would require us to believe that some work of art came into being, not by an artist, but by abstract art, wisdom, power, we would declare such a one to be fit for the insane asylum. And yet men would have us believe that there is an abstract thinking and willing! They hold personality to be a limiting, and therefore an impersonal God to be something unlimited, therefore something higher. But as soon as the limits of personality are broken away, one comes into the region of merely subjective representations; and the philosophers had better look to their aristocratic abstractions and see whether they possess the property of real, objective existence. If they lack this, then the philosophers have perhaps wrought for the study, but not for real life. It is both insanity and idolatry to wish to put abstract ideal philosophy in the place of the concrete, vitalizing Christian religion. Moreover personality is not limitation in the negative sense. It is merely concentration, and thereby the condition of orderly and really effective being. Personality is, however, at the same time, the condition of an entire and full existence, '*i.e.*', it is not mere thinking and willing, but also sensibility. In other words: only personality can have a heart and love. To be sure, we touch here on the proper pith of the controversy. Not all men wish to be loved by God, still less to love Him in return. Humanity entire divides into two parts, one of which presses toward God, the other away from God. For the former, nothing is more precious than nearness to God; the latter feel easy only at a distance from Him. And now-a-days those are esteemed as the lords of science and as benefactors to mankind who do their best to “free (us) from the Creator,” as '*David Strauss*' says! But here the criterion is not objective, impartial, scientific interest, but the interest of the heart self-determined in this or that

way toward God. For under all circumstances our relation to God is a concern of the heart. One must either love Him or hate Him, be for Him or against Him (Luke 11:23). Neutral no one can be. Consciously or unconsciously every man must feel himself attracted by God or repelled from Him, according as, in his secret heart, that which is kindred to God or that which is inimical to God has the upper hand. For there is no man in which both are not present. Take the hermeneutics that is founded on the assumption that there is no personal God, and that the world is founded on abstractions, in whose real existence one must believe, much as that contradicts all reason and experience; shall such hermeneutics be more entitled to consideration than that which rests on the fundamental view that there is a personal God, to whom we are related, who loves us and guides our fortune with paternal wisdom? This question can '*never*' be objectively decided here below, because for each individual the subjective attitude of his own heart is the criterion. But at least let no one despise those who see in the Scriptures the revelation of a personal God. And above all things, one must not explain the writings of the prophets of the Old Testament on the assumption that they did not '*bona fide*' regard themselves as organs of the living, personal God that governs the world. One may say: they fancied themselves inspired. Very well –then let such point out the illusions that entangled them, and expose their enthusiasms. Or one may say: they were impostors. Then let such unmask them. But let no one put upon their words a sense that they themselves did not intend, because they just believed in a living personal God, and were convinced that they stood under the direct influence of His Spirit. Let no one empty their words of sense –let no one deny that they meant to prophesy because one does not himself believe in any prophecy. Let no one (as e.g. .Knobel does) make out of the prophecy a marvelous masked representation of events that had already taken place. I willingly confess that the representatives of the divine origin of prophecy have been faulty in many respects. It has been often overlooked that not everything can be prophesied at any time; that therefore each prophecy must have its historical reason and ground, and that the form and contents of the prophecy must be in harmony with these. It has been further overlooked that prophesying is a seeing from a distance. From a distance one may very well observe a city, mountain and the like, in general outlines. But particulars one does not see. For this reason genuine prophecy in general will never meddle with special prediction. Where, however, the latter takes place, either the special trait contemplated is no subordinate individual thing, or it justifies the suspicion that it is false. These and like mistakes have been committed. But this does not hinder me from maintaining the divine origin of prophecy in general, and from claiming a scientific title for any construction of Isaiah's prophecy."

I. Threefold Introduction: **a**. 1st Introduction (chap. 1). **b**. 2nd Introduction (chap. 2-5). **c**. 3rd Introduction (chap. 6).
II. Part 1st: Chapters: 7-39.
1: 1st Subdivision (Chaps. 7-12): Israel's relation to Assyria, representative of world-power in general, described in its ruinous beginning & its blessed end.
A: Prophetic perspective of time of Ahaz, (chap. 7:1-9:6). **1**. Prophecy of Immanuel Son of Virgin, (chap. 7:1-25). **2**. Isaiah giving whole nation a Sign by birth of his son Maher-shalal-hashbas, (chap. 8:1-4). **3**. Additions: **a**. Despisers of Siloah shall be punished by waters of Euphrates, (chap. 8:5-8). **b**. Threatening call to those that conspire against Judah, & to those that fear conspirators, (chap. 8:9-15). **c**. Testament of Prophet to his disciples, (chap. 8:16-9:6).
B: Threatening of judgment to be accomplished by Assyria, directed against Israel of Ten Tribes, (chap. 9:7-10:4).
C: Assyria's destruction, Israel's salvation, (chap. 10:5-12:6). **1**. Woe against Assyria, (chap. 10:5-19). **2**. Israel's redemption from Assyria, (chap. 10:20-34). **3**. Israel's redemption in relation to Messiah, (chap. 11:1-12:6).
2: 2nd Subdivision (Chaps. 13-27): Prophecies against foreign nations.
A: Discourses against individual nations, (chaps. 13-23).

1. 1st prophecy against Babylon, (chap. 13:1-14:23).
2. Prophecy against Assyria, (chap. 14:24-27).
3. Against Philistia, (chap. 14:28-32).
4. Against Moab, chaps. 15, 16.
5. Against & for Damascus & Ephraim, (chap. 17).
6. Ethiopia now & then again, (chap. 18).
7. Egypt now & then again, (chaps. 19, 20).
8. '*Libellus Emblematicus*' [Emblematic Booklet], containing 2nd prophecy against Babylon, then prophecies against Edom, Arabia, Jerusalem & chamberlain Shebna, (chaps. 21, 22).
9. Prophecy against & for Tyre, (chap. 23).
B. '*Finale*' of prophecies against nations: '*Libellus Apocalypticus*'[Apocalyptic Booklet], (chps 24-27).
3: 3rd Subdivision (Chaps. 28-33): Relation of Israel to Assyria in time of king Hezekiah.
4: 4th Subdivision (Chaps. 34-35): '*Finale*' of part 1st.
5: 5th Subdivision (Chaps. 36-39): Historical pieces, containing conclusion of Assyrian & preparation for Babylon period.
III. Part 2nd: Chapters: 40-66. Entire future of Salvation, beginning with Redemption from Babylonian Exile, concluding with Creation of New Heaven & New Earth.
A: Cyrus, (chaps.:40-48).
1. '*1st Discourse*'. Prologue, objective & subjective basis of redemption, (chap. 40).
2. '*2nd Discourse*'. 1st appearance of Redeemer from East, & of Servant of Jehovah, & also 1st & 2nd use of prophecy relating to this in proof of divinity of Jehovah, (chap. 41).
3. '*3rd Discourse*'. 3rd chief figure: Personal Servant of Jehovah in contrasted features of his appearance, (chap. 42).
4. '*4th Discourse*'. Redemption or Salvation in its entire compass, (chap. 43:1-44:5).
5. '*5th Discourse*'. Prophecy as proof of divinity comes to front & culminates in name of Cyrus, (chap. 44:6-28).
6. '*6th Discourse*'. Culminating point of prophecy: Cyrus, & effect of his appearance, (chap. 45).
7. '*7th Discourse*'. Fall of Babylonian Gods, & gain to Israel's knowledge of God that will be derived therefrom, (chap. 46).
8. '*8th Discourse*'. Well-deserved & inevitable overthrow of Babylon, (chap. 47).
9. '*9th Discourse*'. Recapitulation & conclusion, (chap. 48).
B: Personal Servant of Jehovah, (Chaps. 49-57).
1. '*1st Discourse*'. Parallel between Servant of Jehovah & Zion. Both have small beginning & great end, (chap. 49).
2. '*2nd Discourse*'. Connection between Guilt of Israel & Sufferings of Servant, & Liberation of Former through Faith in the Latter, (chap. 50).
3. '*3rd Discourse*'. Final Redemption of Israel. Dialogue between Servant of Jehovah who enters, as if veiled, Israel, Jehovah Himself; & Prophet, (chap. 51).
4. '*4th Discourse*'. Restoration of City of Jerusalem, (chap. 52:1-12).
5. '*5th Discourse*'. Golgotha & Scheblimini (*sit Thou on My right Hand*), (chap. 52:18-53:12).
6. '*6th Discourse*'. New Salvation, (chap. 54).
7. '*7th Discourse*'. New Way of Appropriating Salvation, (chap. 55).
8. '*8th Discourse*'. Moral, Social & Physical fruits of New Way of salvation, (chap. 56:1-9).
9. '*9th Discourse*'. Look at Mournful Present, which will not, however, hinder Coming of Glorious Future, (chap. 56:10-57:21).
C: New Creature [Creation], (Chaps. 58-66).
1. '*1st Discourse*'. Bridge: Present to Future; from preaching Repentance to preaching Glory, (chaps. 58,59).

2. **'***2nd Discourse'*. Rising of Heavenly Sun of life upon Jerusalem, & new personal & natural life conditioned thereby, (chap. 60).
3. '*3rd Discourse'*. Personal Centre of Revelation of Salvation, (chap. 61-63:1-6).
4. '*4th Discourse'*. Prophet in Spirit puts himself in place of Exiled Church, & bears its cause in prayer before the LORD, (chap. 63:7-64:11).
5. '*5th Discourse'*. Death & Life Bringing End-Period, (chaps. 65,66). }}

(8)
Holy Bible Old Testament in the Authorized Version, vol. 5, Isaiah, Jeremiah, Lamentations, & Ezekiel, by Christopher Wordsworth, D.D., Bishop of Lincoln. (1871).as

{{ Chronological Order of Prophets:
Some of the Prophets, e.g. Hosea & Isaiah, prophesied during a much longer time than others; and therefore some of their prophecies may be later in date than some of the prophecies or Prophets who began to prophesy after them. Their dates for the most part cannot be precisely determined. It is probable that the books of most of the Prophets contain the substance and pith of prophecies delivered by them at intervals on several occasions. In the following Table, some modifications have been adopted of that order which is exhibited in the Table prefixed to Isaiah.

I: These Prophets prophesied between B.C. (810-710) or (710-610):
Hosea: In days of Jeroboam II, King of Israel, & Uzziah, Jotham, Ahaz, & Hezekiah, Kings of Judah.
Isaiah: In days of Uzziah, Jotham, Ahaz, & Hezekiah, Kings of Judah.
Joel: Probably in days of Uzziah, King of Judah.
Amos: In days of Jeroboam II, King of Israel, & Uzziah, King of Judah.
Obadiah: Probably in days of Uzziah.
Jonah: Probably in days of Uzziah.
Micah: In days of Jotham, Ahaz, & Hezekiah, Kings of Judah. Cp. Jer. 26:18.
II: These Prophets prophesied between B.C. (710-625) or (610-525):
Nahum: Probably in reign of Hezekiah, King of Judah.
Habakkuk: Probably in reign of Manasseh or Josiah, Kings of Judah.
Zephaniah: In days of Josiah, King of Judah.
III: This Prophet prophesied between B.C. (629-580) or (529-480):
Jeremiah: From 13th year of Josiah, & in reigns of Jehoahaz (Shallum), Jehoiakim, Jehoiachin (Jeconiah, or Coniah), & Zedekiah, Kings of Judah, & after Destruction of Jerusalem.
IV: This Prophet prophesied between B.C. (595-573):
Ezekiel: From 5th year of Jehoiachin's captivity, & in reign of Zedekiah, & after Destruction of Jerusalem.
V: These last Prophets prophesied in years B.C. (603-400) or (503-400):
Daniel: In days of Nebuchadnezzar, Belshazzar, Darius, & Cyrus. (603-534)
Haggai: In 2nd year of Darius Hystaspes. (519)
Zechariah: Associated with Haggai. (519-487)
Malachi: "The Seal of the Prophets". (430-400)

Isaiah & Deuteronomy.
Ch. I.] This chapter to v. 27 was appointed by the ancient Hebrew Church to be read in the synagogues as the '*Haphtarah*' or prophetical proper lesson, together with the beginning of Deuteronomy (Deut. 1:1-3:22); also all the '*Haphtarahs*', or prophetical Proper Lessons appointed to be read together with Deuteronomy, to the end of the thirtieth chapter of that Book, are taken from Isaiah. This is remarkable.

It declared the sense of the ancient Hebrew Church, that '**Isaiah**' stands in an intimate relation to '**Deuteronomy**'. Indeed, the opening words of Isaiah's prophecies, "Hear, heavens, and give ear, O earth," are an echo of those of Moses in his prophetic song, in Deuteronomy (32:1; cp. 31:28,29). Isaiah was filled with the Spirit which animated Moses, and, like him, he appeals to the heavens and the earth, which were created by Jehovah, the God of Israel, and which faithfully observed the laws imposed upon them by their Creator, and which were witnesses of the giving of the Law at Sinai, and which had seen the unthankfulness and apostasy of Israel, and which would be witnesses also of the fulfilment of his prophecies in future ages and at the Great Day. This connexion of Isaiah with Deuteronomy in spirit and language, which produced the juxtaposition of the one with the other in the ancient Hebrew Calendar, supplies a strong argument for the genuineness of Deuteronomy, and affords a refutation of the strange theory of some in modern times assigning its composition to Jeremiah. See above, '*Introd*'. to Deuteronomy, pp.195-208; cp. '*Delitzsch'* here on v. 2. These first five chapters of '**Isaiah**' form an '**Introductory**' and compendious '**Prophecy**' concerning Jerusalem and the '**Church**', from the days of Isaiah to those of Christ, and even to His '**Second Coming**'. These first five chapters are like a '**Prophetical Prologue**' to the whole book; and they are like a '**Prophetical Summary**' of it. They foretell the taking of Jerusalem by the Chaldean armies, and the captivity of its people for their sins (v.13-30), and the later destruction of the City by the Romans, and the merciful alleviation of that judgment, by the blessings consequent on Christ's first coming; the going forth of the Gospel from Zion to all the world (2:3), and the extensions of the Church, which had its origin in Jerusalem, unto all Nations of the World, and the Second Coming of Christ. See 2:12-22. Therefore with great propriety has the Church of England appointed these first two chapters of Isaiah to be read as Proper Lessons on '**Advent Sunday**', and the fifth chapter to be read on the Second Sunday in Advent.

1. '*The vision—which he saw'*] These words give the clue to the right interpretation of what follows. The description which we are about to read of the moral and religious state of Judah and Jerusalem is a very unfavourable one; and yet it was written during the time of Uzziah (see below, 6:1), who was one of the best of the kings of Judah (see 2nd Kings 15:1-3), at least as long as he listened to Zechariah, "who had understanding in the visions of God" (2nd Chron. 26:5). But Isaiah was enabled to see the moral corruption which was lurking beneath the fair surface of external forms and specious shows of religion; and he was also enabled to foresee the results of it in the future outbursts of open rebellion against God, and in the pouring out of His wrath and indignation on the people in the Babylonish captivity, and even (as *St Cyril* and *St Jerome* observe) in the Roman siege and destruction of Jerusalem, and in the scattering of its inhabitants over the face of the earth; and also to foretell the gracious visitations which awaited the faithful in Christ. See *vv*. 26,27, "I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterward thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." This could only be said of the Zion of Christ, and of the Apostles. See below, 2:2,3. The Expositors, who have neglected this clue, have placed the composition of this chapter in the days of Ahaz, in the time of the invasion of the Syrians and Israelites ('*Gesenius, Rosenmüller, Maurer, Movers, Knobel, Hävernick'*); and others have brought it down to the time of the Assyrian Invasion in the reign of Hezekiah ('*Hitzig, Umhreit, Drechsler*'; see '*Delitzsch*' on *v*. 31); and much confusion has thus been introduced into the order of Isaiah's prophecies. The word '*vision*' solves the difficulties which these Expositors have found in the language of this chapter. The whole Book is well called a '*vision*', Hebr. '*chazon*', connected with the words '*chazah*', to '*see*' (cp. Amos 1:1. Mic. 1:1. Hab. 1:1), and with the word *'chozeh*', a '*seer*'; see 2nd Sam. 24:11. 2nd Kings 17:13; and rendered '*prophet*' below, 30:10. It reveals the far-off future as '*present*' to the '*sight*'. The unfavourable picture drawn by Isaiah in this and other parts of his prophecies (see chapters 29; 48:1-8; 53:1; 48:1-13; 59:1-14; 65:1-7; 66:1-4), and the contrast which he presents of the obstinacy and unbelief of the Jews to the docihty [docity, teachableness, obedience] and faith of the Gentiles receiving the Gospel, are strong evidences of Isaiah's courage, and also of the '*inspiration*' of his prophecies. The Jews would never have

received and read in their synagogues such a censure on themselves, and such a eulogy on the Gentiles, if they had not been convinced that it was from GOD." }}

(9)
Chaldee Paraphrase on Prophet Isaiah. Jonathan benUziel. Translated (from Aramaic-Syriac) by Rev., C.W.H. Pauli, Presbyter. (1871).gs

{{ Preface: Jonathan Ben Uziel, the author of the Chaldee [Aramaic-Syriac] Paraphrases on the major and minor Prophets lived thirty years before the birth of our Lord Jesus Christ. He was a disciple of Hillel. (* Vide Succah, f . 28; Baba Bathra, f. 134; Zemach David I., f. 17; Col. 2-18; Col. 3 et 35; Shalsheleth Hakkabala, p. 20; Geschichte der Israeliten, Dr. J. M. Jost, 4. Theil, p. 114; Salomo Duitsch, 3. Deel, de Verloasing, p. 116.) We have to distinguish our author from the Pseudo Jonathan Ben Uziel, who wrote a Chaldee Paraphrase on the Pentateuch and the hagiographical books. This author is held by the Jews in the highest esteem. His paraphrases are considered by the Synagogue as inspired. The Synagogue maintains, that the Prophets Haggai, Zechariah, and Malachi gave Jonathan Ben Uziel the Paraphrase written upon a roll spread over his head. (Shalsheleth Hakkabala, p. 20.) These paraphrases contain the doctrines of Christianity, expressed and enforced in the plainest language. There are many more fabulous legends preserved by the Synagogue respecting this Jewish Church father. To mention but one. We read in the Talmud: (Succah, p. 28, f. 1.) "Jo. Ben Uziel was worthy of the Shekina (the Holy Spirit (* Shekina expresses also sometimes the Messiah.)) which rested upon him, as he did upon our teacher Moses. He was such a holy man, that when he studied in the law, the birds flying over him were burnt to death." (Tract. Megilla, cap. iii. col. 1.) [The '*birds*' are the demons & evil spirits opposing the Word.] Such legends, fabulous as they are, express the high veneration in which this writer is held, and his authority in matters of faith. His paraphrases shew us, that the ancient Jewish Church believed in the Divinity of the Messiah then to come, and that Messiah was to bring in everlasting righteousness by his fulfilling the law, by which righteousness all Israel shall be justified. (Isa. 9:5, Engl. 9:6; 45:25.) The unprejudiced Jew by reading this Paraphrase will see, that we Christians believe in no other salvation, than that which their fathers expected the Messiah should bring. If the doctrines of Jonathan Ben Uziel are considered by the Synagogue to be inspired, it follows that the present Jewish faith cannot be the faith of their fathers. We beg every Israelite to emancipate himself from all imbibed prejudices, and to search the Scriptures with the paraphrases of Jonathan Ben Uziel in his hands, that he may see whether our Christian faith is not the faith of their fathers, before it degenerated through the traditions of the elders. I have followed the text of the Biblia Magna Hebraica (qchilth mshch), the authorized and accepted text of the Synagogue, though I prefer the text of the Royal Polyglot, and that of Buxtorff, as given in Bishop Walton's Polyglot. Any objection which the Jews would have brought against me, if I had translated from a '*Christian*' text, must therefore fall to the ground. The Biblical and the theological student will find in this Paraphrase a welcome help in many difficult passages in this Evangelical Prophet; and for the study of the New Testament, this, as well as all other paraphrases of Jonathan Ben Uziel, are invaluable. I have followed the English Authorized Version of the Hebrew text, wherever it was possible. I have investigated and compared the best Christian and Jewish editions of this Paraphrase. I give the most important various readings met with in the different copies, with critical and analytical notes. I also give the various interpolations in the Jewish editions. (* It is a lamentable fact, that the modern rabbis hesitated not to interpolate even those books which are considered by them to be an infallible authority in matters of faith. In their bigotry against Jesus of Nazareth they scrupled not to interpolate the Sohar (Zohar), called by them "the holy Sohar," (see the last Amsterdam edition, vol. iii., p. 282.) The rabbies in Frankfort-on-the-Maine, who reprinted this edition, were ashamed of this blasphemous interpolation, and omitted it.)

When I resided in Oxford, I intended publishing this work in 1839, expressly for the learned world. I had collected a variety of exegetical and analytical notes, with various quotations, from ancient poetical Chaldee poetry, which I omit for the present, as the only object in this edition is to convince the upright Israelite that the Christian Church interprets the Messianic prophecies in no other sense than the ancient Synagogue did before the coming of Jesus of Nazareth. I beg the reader will bear in mind, that the uncreated and essential Word (St John 1:1, &c, &c.) is written with capitals, to distinguish it from a created word. Jonathan Ben Uziel '*seldom*' uses (Memra'), but (pithbam) for the latter. I take this opportunity to thank my highly esteemed and learned friend, the Rev. W. Ayerst, M.A., for his very valuable assistance in carrying this work through the press. C. W. H. Pauli. Episcopal Mission Church, Amsterdam, 1871.

1st Index: **Passages in which Essential Word , (Memra' Dyy), (Ho Logos) is mentioned**: Chapters:
1:2, 14, 16, 20; 5:24; 6:8; 8:5, 14; 9:7; 10:17, 20; 12:2; 17:7, 10; 21:10, 17; 22:25; 24:14; 25:8,9; 26:3,4, 13; 27:3; 28:21; 29:19; 30:1,2, 30,31, 33; 31:1; 32:5; 33:2; 34:16,17; 36:; 37:29, 32, 35; 40:5, 13, 24; 41:13,14, 16; 42:1; 43:2, 27; 44:24; 45:2, 12, 17, 22, 23; 46:4, 12; 48:1, 3, 11,12, 15,16; 49:1, 5, 15; 50:2; 51:1, 4,5, 7; 52:6; 54:9; 55:2; 57:6, 13; 59:13, 16, 19; 61:10; 62:2; 63:1, 5, 8, 10, 14; 65:1; 65:3; 66:24. Total 90 times.

2nd Index: **Passages in which Shekina (Shekhinah) occurs: Expressing sometimes the Holy Spirit (Ruach haqQodesh), & sometimes Messiah (Meshiach)**. Chapters:
1:15; 2:3; 4:5; 5:5; 6:3, 5,6; 8:17,18; 12:6; 14:2; 17:2; 18:7; 26:21; 28:10; 30:20; 32:15; 33:5, 11, 14, 17, 24; 37:16; 38:11, 14; 40:22; 45:15; 49:14; 52:8; 54:6; 56:5; 57:17; 59:2; 60:2, 13; 63:17; 64:5,6; 65:1. Total 39 times.

3rd Index: **Passages in which Messiah (Meshiach) occurs**. Chapters:
4:2; 9:6; 10:27; 11:1, 6; 14:29; 16:1, 5; 28:5; 42:1; 43:10; 52:13; 53:2. Total 13 times.

Selections from Isaiah Chaldee Paraphrase:
1:2-3: Hear, O heavens, which trembled when I gave my law to my people [I refrain from changing the references to Deity in this Selection, which I would properly edit: My, Me, Who, etc.], and give ear, O earth, which was agitated on account of my words, for the Lord has spoken. My people, the house of Israel, whom I called sons, I loved them, I made them glorious; but they have rebelled against my Word. The ox knoweth his purchaser, and the ass his master's crib; but Israel has not learned to know my fear, my people doth not consider to return to my law.
1:14-16: Your new moons and your appointed feasts my Word hates; they are an abomination before me. I have often forgiven you (* Literally, "multiplied pardoning.") . When your priests are spreading out their hands to pray for you, I shall make to ascend (*'i.e., "take away.") the presence (* Literally, "faces") of my Shekinah from you; and when you are multiplying prayer, it is not my pleasure to accept your prayer at your hands, they being full of the blood of the innocent. Return to the law; make you clean from your sins; put away the evil of your doings from before the presence of my Word; cease to do evil;...
2:3: And many people shall go and say, Come ye, and let us go up to the mountain of the house of the Sanctuary of the Lord, to the House of the Shekinah (* Literally, "dwelling" or "presence." By the "Shekinah" the ancient Jewish doctors meant sometimes the Messiah and sometimes the Holy Spirit.) of the God of Jacob; and He will teach us of His ways, which are right before Him, and we will walk in the instruction of His law; for out of Zion shall go forth the law, and the instruction of the word of the Lord from Jerusalem.
2:21: To go into the caves of the rocks, and into the holes of the rocks, for the fear of the Lord and for the brightness of His glory, when He shall be revealed to destroy (* Literally, "break.") the wicked of the earth.
3:1: For, behold, the Lord of the world, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of food, and the whole stay of water.

4:2-3: At that time shall the Messiah of the Lord be for joy and for glory to those that are escaped, and those that keep the law shall be for greatness and for praise. And it shall come to pass, that he that shall return to Zion, and he that is doing the law, shall be established in Jerusalem, he shall be called holy; every one that is written for eternal life shall see the consolation of Jerusalem.
4:5: And the Lord will create upon every holy place of the mountain of Zion, and upon the place of the house of His Shekinah a cloud of glory; which shall be shadowing over it by day, and a thick cloud and a brightness as of flaming fire by night; because of the excellency of the glory which He has promised to bring upon it, the Shekinah shall be protecting it with a protection.
9:6-7: The prophet said to the house of David, For unto us a Child is born, unto us a Son is given, and He has taken the law upon Himself to keep it. (St. Matt. 5:17.) His name is called from eternity, Wonderful, The Mighty God, who liveth to eternity, The Messiah, whose peace shall be great upon us in His days. The greatness of those who do the law shall be magnified, and to those, that preserve peace. There shall be no end to the throne of David, and of his kingdom, to establish it and to build it in judgment and in righteousness from henceforth, even for ever. By the Word of the Lord of hosts this shall be done.
11:1-2: And a King shall come forth from the sons of Jesse, and from his children's children the Messiah shall be anointed. (* Or "exalted.") And there shall dwell upon Him the Spirit of prophecy from before the Lord: the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.
11:4: But with righteousness shall He judge the poor, and reprove with faithfulness the needy of the earth; and He shall smite the sinners of the earth with the word of His mouth, and with the speech of His lips He shall slay the wicked. (* I have followed here again the text of the Royal Polyglot. In "Walton's, Buxtorf's, in Bibl. Magna, and in all the later Jewish editions, we have another interpolation, they add (’Armilom) "Armillus," by whom the rabbins mean him whom the New Testament calls " the Antichrist," who, as they dream, shall slay their expected suffering Messiah, the son of Joseph; but after that, the Messiah, the Son of David, shall slay this Antichrist. (Shir-hashirim Baba, fol. 22, 3. Midrash Ruth, fol. 33, 2. Yalkut Simoni, 2 fol. 66, 4.)
11:6: In the days of the Messiah of Israel peace shall be multiplied in the earth. The wolf shall dwell with the lamb, and the leopard shall dwell with the kid; and the calf, and the lion, and the fatling together; and a little sucking child shall be leading them.
(Isaiah 40 & 53, in the Paraphrase, does not offer strong or unique support to the NT, which is surprising.)
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(10)
Commentary on Book of Prophet Isaiah vol. 1, chap. 1-16. John (Jean) Calvin. Translated from Original Latin & compared with French, by Rev. William Pringle. (1852).as.

{{ Preface (by John Calvin): It is customary to make a great number of statements and dissertations about the office of the Prophets. But, in my opinion, the shortest way of treating this subject is to trace the Prophets to the Law, from which they derived their doctrine, like streams from a fountain; for they placed it before them as their rule, so that they may be justly held and declared to be its interpreters, who utter nothing but what is connected with the Law. Now, the Law consists chiefly of three parts: first, the doctrine of life; secondly, threatenings and promises; thirdly, the covenant of grace, which, being founded on Christ, contains within itself all the special promises. As to ceremonies, they were religious exercises which strengthened the attachment of the people to the worship of God and to godliness, and consequently were added to the First Table. The Prophets, therefore, enter more largely into the illustration of doctrine, and explain more fully what is briefly stated in the Two Tables, and lay down what the Lord chiefly requires from us. Next, the threatenings and promises, which Moses had proclaimed in

general terms, are applied by them to their own time and minutely described. Lastly, they express more clearly what Moses says more obscurely about Christ and His grace, and bring forward more copious and more abundant proofs of the free Covenant.

To make this matter still more clear, we must go a little farther back, to the Law itself, which the Lord prescribed as a perpetual rule for the Church, to be always in the hands of men, and to be observed by every succeeding age. Perceiving that there was danger lest an ignorant and undisciplined nation should need something more than the doctrine delivered by Moses, and that the nation could scarcely be restrained without the use of a tighter rein, God forbids them to consult magicians or soothsayers, augurs or diviners; enjoins them to be satisfied with His doctrine alone; but at the same time He likewise adds that He will take care that there shall never be wanting a Prophet in Israel. He does this purposely, with the view of meeting an objection which the people might have brought forward, that their condition would be worse than that of the infidels, all of whom had their priests of various orders, their soothsayers, augurs, astrologers, Chaldeans, and such like, whom they had it in their power to visit and consult, but that they would have no one to aid them by his advice in intricate and difficult matters. In order, therefore, to deprive them of every pretence, and to hinder them from polluting themselves by the abominable practices of the Gentiles, God promises that '*He will raise up Prophets*' (Deut. 18:15), by whom He will make known His will, and who shall faithfully convey the message which He has entrusted to them; so that in future there will be no reason to complain that they are in want of anything. There is an exchange (heterösis) of the plural for the singular number, when he uses the word '*Prophet*'; for although, as it is expressly interpreted by Peter, (Acts 3:22) that passage relates literally and chiefly to Christ, (because He is the Head of the Prophets, and all of them depend on Him for their doctrine, and with one consent point to Him,) yet it relates also to the rest of the Prophets, and includes them under a collective name. When He promised to give them Prophets, by whom He would make known His will and purpose, the Lord commanded the people to rely on their interpretations and doctrine. And yet it was not intended to make any addition to the Law, but to interpret it faithfully, and to sanction its authority. Hence also, when '**Malachi**' exhorts the people to adhere to the purity of faith and to be steadfast in the doctrine of religion, he says, '*Remember the law of Moses My servant, which I commanded him in Horeb, for all Israel*' (Mal. 4:3). He reminds them of the Law of God alone, and enjoins them to be satisfied with it. Does Malachi therefore mean that Prophecies should be despised? By no means; but as the Prophecies are appendages of the Law, and are all briefly summed up in the Law, that exhortation was sufficient; for they who understand that summary of doctrine, and its leading points, and carefully observe them, assuredly will not neglect the Prophecies. It would be absurd to boast of attending to the Word, were we to disregard the Divine Interpretations of it; as many persons at the present day impudently boast of attending to the Word, while they cannot at all endure the godly admonitions and reproofs which proceed from the Doctrine of the Word.

Thus when the Prophets inculcate moral duties, they bring forward nothing new, but only explain those parts of the Law which had been misunderstood. For instance, the people thought that they had discharged their duty admirably, when they offered sacrifices and performed the outward services of religion; for the world measures God by its own standard, and renders to Him a carnal and counterfeited worship. The Prophets sharply reprove this, and show that all ceremonies are of no avail, when sincerity of heart is wanting, and that God is worshipped by believing on Him, and by actually calling on His name. This had indeed been plainly enough declared by the Law; but it was necessary that it should be earnestly inculcated and frequently brought to their remembrance, and likewise that there should be an exposure of that hypocrisy with which men cloak themselves under the guise of ceremonies. As to the Second Table, the Prophets drew their exhortations from it, for the purpose of showing that men ought to refrain from all in justice, violence, and deceit. All that they do, therefore, is nothing else than keeping up the people's obedience to the Law. In threatenings and promises, the Prophets have something peculiar; for what Moses had stated in general terms they minutely describe. They have likewise visions which peculiarly

belong to them, by which the Lord revealed future events, in order to apply the promises and threatenings to the use of the people, and to declare more fully the will of God. Moses threatens, "God will pursue thee in battle; thou shalt be harassed by enemies abroad and by internal quarrels at home. Thy life shall hang as it were on a thread; thou shalt '*tremble at the rustling of a leaf*'," (Lev. 26:86) and such like. On the other hand, the Prophets say, "God will arm the Assyrians against thee, He will call for the Egyptians by a hiss, He will raise up the Chaldeans, Israel shall be carried into captivity, the kingdom of Israel shall be destroyed, the enemy shall lay waste Jerusalem and burn the temple." Similar observations might be made about the promises. Moses says, "If thou keep the commandments, the Lord will bless thee;" and then gives a general description of blessings. But the Prophets enter into detail. "This is the blessing which the Lord will bestow upon thee." Again, by Moses the Lord promises in this manner, –"Though thou be scattered and driven to the utmost parts of the world, yet will I bring thee, back." (Deut. 30:4.) But by the Prophets he says, "Though I drive thee into Babylon, yet after seventy years (70) will I restore thee."
(*In this comprehensive view of the 'writings of Moses, as compared with those of the later Prophets, our author (Calvin) does not quote the exact words of the sacred writers. More than one phrase shows that he had chiefly in his eye the promises and threatenings detailed in Lev. 26 and Deut. 28.–Ed.)

As to the free Covenant which God established with the Patriarchs in ancient times, the Prophets are much more distinct, and contribute more to strengthen the people's attachment to it; for when they wish to comfort the godly, they always remind them of that covenant, and represent to them the coming of Christ, who was both the Foundation of the covenant and the Bond of the mutual relation between God and the people, and to whom therefore the whole extent of the promises must be understood to refer. Whoever understands this will easily learn what we ought to seek in the Prophets, and what is the purpose of their writings; and this is all that seemed necessary to be stated here on that subject. Hence we may learn in what manner the Doctrine of the Word should be handled, and that we ought to imitate the Prophets, who conveyed the Doctrine of the Law in such a manner as to draw from it advices, reproofs, threatenings, and consolations, which they applied to the present condition of the people. For although we do not daily receive a revelation of what we are to utter as a prediction, yet it is of high importance to us to compare the behaviour of the men of our own age with the behaviour of that ancient people; and from their histories and examples we ought to make known the judgments of God; such as, that what He formerly punished He will also punish with equal severity in our own day, for He is always like Himself. Such wisdom let godly teachers acquire, if they would wish to handle the Doctrine of the Prophets with any good result. So much for the Prophets in general. To come to the Prophet Isaiah, the inscription plainly shows who he was, and at what time he uttered those prophecies; for it mentions the name of his father, Amoz, who is supposed to have been the brother of Azariah (Uzziah), king of Judah. Hence it is evident that Isaiah was of royal descent, and on this point all the ancients are agreed; and yet neither his birth nor his near relationship to the king, (for the Jews assert that he was the father-in-law of Manasseh,) could prevent him from being slain through dislike of the word; and no greater regard was paid to him than if he had been a person of humble rank, or had belonged to the lowest condition of society. The time when he prophesied is here pointed out by mentioning the names of the kings. Some think that he began to prophesy towards the end of the reign of King Uzziah. They found their conjecture on the vision related in the sixth chapter, by which, Isaiah tells us, he was confirmed in his office. But that conjecture rests on very slight grounds, as will be shown at the proper place. From this description it plainly appears that he prophesied during the reign of Uzziah; and on that point I cannot entertain any doubt. However this may be, it is evident that, at the very least, he prophesied more than sixty-four (64) years; for Jotham reigned sixteen years (16), (2nd Kings 15:33 ;) Ahaz as many (16) (2nd Kings 16:3), Hezekiah twenty-nine (29), (2nd Kings 18:2). This amounts to sixty-one (61) years. Add the years that he prophesied during the reign of Uzziah, and afterwards during the reign of Manasseh, by whom he was put to death; and there will be, at least, sixty-four (64) years during which Isaiah continued, without interruption, to discharge the office of a Prophet. There is indeed a highly probable conjecture, amounting almost to certainty, that he

prophesied ten (10+) years beyond the period which has now been stated; but as this does not clearly rest on historical proof, I shall not debate the matter any farther..... A question may arise, Was it Isaiah himself, or some other person, that wrote this inscription to his Prophecy? Not one of the commentators whose writings I have hitherto perused answers this question. For my own part, though I cannot fully satisfy my mind, yet I shall tell what I think. The Prophets, after having publicly addressed the people, drew up a brief abstract of their discourse, and placed it on the gates of the Temple, that all might see and become more fully acquainted with the prophecy. When it had been exposed for a sufficient number of days, it was removed by the ministers of the Temple, and placed in the Treasury, that it might remain as a permanent record. In this way, it is probable, the books of the Prophets were compiled; and this may be inferred from the second chapter of the book of Habakkuk, if it be properly examined, and likewise from the eighth chapter of this Prophecy (Hab. 2:2; Is. 8:1). Those who have carefully and judiciously perused the Prophets will agree with me in thinking that their discourses have not always been arranged in a regular order, but that the roll was made up as occasion served. That these writings have come down to us through the agency of the Priests, whose duty it was to transmit the prophecies to posterity, (though the Priests were often the bitterest enemies of the Prophets,) is a remarkable instance of the providence of God.
(*In this comprehensive view of the `*writings of Moses'*, as compared with those of the later Prophets, our author (Calvin) does not quote the exact words of the sacred writers. More than one phrase shows that he had chiefly in his eye the promises and threatenings detailed in Lev. 26 and Deut. 28.–Ed.) [We might also remark that Calvin appears as he aged to become more scholarly & academic in his commentaries; becoming, as well, more proficient in Hebrew as he already was in Greek & Latin.]

Chapter 1: (English & Latin)
1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
1. Visio Isaise filii Amoz, quam vidit super ludam et lerusalem in diebus Usie, loiham, Achaz, Ezechiae, regum luda.

2. Hear, O heavens; and give ear, 0 earth : for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.
2. Audite caeli, et ausculta terra; quia sic Dominus loquitur, Filios educavi et sustuli, ipsi tamen scelerate egerunt in me, ('*vel, rebelldnmt [rebellerunt] contra me*'.)

1. '*The vision of Isaiah*'. The Hebrew word (chzon), ('*chazon*') though it is derived from (chzh), ('*chazah*') '*he saw*', and literally is '*a vision*', yet commonly signifies '*a prophecy*'. For when the Scripture makes mention of special '*visions*' which were exhibited to the prophets in a symbolical manner, when it was the will of God that some extraordinary event should receive confirmation, in such cases the word (mr'h), ('*mar-eh*') '*vision*', is employed. Not to multiply quotations, in a passage which relates '*to prophecy*' in general the writer says, that '*the Word of God was precious, because* (chzon)*, ('chazon') vision, was of rare occurrence*' (1st Sam. 3:1). A little afterwards, the word (mr'h) ('*mar-ah*') is employed to denote the '*vision*' by which God revealed Himself to Samuel (1st Sam. 3:15). In distinguishing between two ordinary methods of revelation, '*a vision*' and '*a dream*', Moses speaks of '*a vision*' (mr'h) as the special method (Numb. 12:6). It is evident, however, that '*the seer*', (hr'h) ('*haroeh*'), was the name formerly given to prophets (1st Sam. 9:9), but by way of excellence, because God revealed to them His counsel in a familiar manner.....'*Concerning Judah*'. Were we to render it '**to** *Judah*', it would make little difference, for the preposition ('l) ('*al*') has both significations, and the meaning will still be, that everything contained in this book belongs strictly to '*Judah and Jerusalem.*' For though many things are scattered through it which relate to Babylon, Egypt, Tyre, and other cities and countries, yet it was not necessary that those places

should be expressly enumerated in the title; for nothing more was required than to announce the principal subject, and to explain to whom Isaiah was chiefly sent, that is, '*to Jerusalem and the Jews*'. Everything else that is contained in his prophecies may be said to have been accidental and foreign to the subject..... '*Judah and Jerusalem*'. He takes '*Judah*' for the whole nation, and '*Jerusalem*' for the chief city in the kingdom; for he does not make a distinction between '*Jerusalem*' and '*the Jews*', but mentions it, by way of eminence (kat exochën), as the metropolis, just as if a prophet of the present day were to address the kingdom of France, and Paris, which is the metropolis of the nation. And this was of great importance, that the inhabitants of Jerusalem might not hold themselves exempted, as if they were free from all blame, or placed above the laws on account of their high rank, and thus might send the meaner sort of people to be instructed by homely prophets. It is a mistake, however, to suppose that '*Jerusalem*' is mentioned separately, on account of its being situated in the tribe of Benjamin; for the half of that tribe, which was subject to the posterity of David, is included under the name of '*Judah*'.
2. '*Hear, 0 heavens*'. Isaiah has here imitated Moses, as all the prophets are accustomed to do; and there cannot be a doubt that he alludes to that illustrious Song of Moses, in which, at the very commencement, he calls 'heaven and earth' to witness against the people : '*Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth*'.(Deut. 32:1.) This is unquestionably a very severe protestation; for it conveys this meaning, that both turn to the elements which are dumb and devoid of feeling, because men have now no ears, or are bereft of all their senses. The Prophet, therefore, speaks of it as an extraordinary and monstrous thing, which ought to strike even the senseless elements with amazement. For what could be more shocking than that the Israelites should revolt from God, who had bestowed on them so many benefits? Those who think that by '*heaven*' are meant angels, and by '*earth*' men, weaken too much the import of those words, and thus destroy all their force and majesty. Almost all the commentators consider the clause to end with the words, '*for the Lord hath spoken*'; as if the Prophet had intimated, that as soon as the Lord opens His sacred mouth, all ought to be attentive to hear His voice. And certainly this meaning has the appearance of being more full; but the context demands that we connect the words in a different manner, so as to make the word '*hear*' to refer, not in a general manner to any discourse whatever, but only to the expostulation which immediately follows. The meaning therefore is, Hear the complaint which the Lord brings forward, '*I have nourished and brought up children*', &c. For He relates a prodigy, which fills Him with such horror that He is compelled to summon dead creatures as witnesses, contrary to nature. }}

(11)
Earlier Prophecies of Isaiah, (Chaps. 1-39). Joseph A. Alexander, D.D., Prof. Theol. Sem., Princeton, NJ. (1846).gs. (See also the other editions before his death in 1860 & editions afterwards, 3rd edition in 1868 & 1870. I regret not finding his work on the Psalms in my previous Chapter III.).gs.

{{ Preface: "to avoid the presumption of knowing everything as well as the disgrace of knowing nothing." "'prophecy'...the essential idea, running through the whole Hebrew usage of the verb and noun, is that of (*'speaking by*') '*inspiration*'...*'not prediction*'". Introduction: "This naturally leads us from the theoretical idea of a prophet as a person "speaking by divine authority and inspiration, to the practical consideration of the end or purpose aimed at in the whole prophetic institution. This was not merely the relief of private doubts, much less the gratification of private curiosity. The gift of prophecy was closely connected with the general design of the old economy. The foundation of the system was the Law, as recorded in the five books of Moses. In that, as an epitome, the rest of the Old Testament is contained, at least as to its seminal principles. The single book of Deuteronomy, and that the very one with which critical caprice in modern times has taken the most liberties, exhibits specimens of every style employed by the sacred writers elsewhere. Still more remarkably is this true of the whole Pentateuch, in reference not

merely to its manner but its matter, as comprising virtually all that is developed and applied in the revelations of the later books. To make this development and application was the business of the prophets. The necessity of such an institution was no afterthought. The law itself provides for it. The promise of a prophet like unto Moses, in the eighteenth (18th) of Deuteronomy, according to one of its most plausible interpretations, comprehends the promise of a constant succession of inspired men, so far as this should be required by the circumstances of the people, of which succession Christ himself was to be the greatest..... A kindred question, but distinct from this, is that respecting the mental and bodily condition of the prophet, under the influence of inspiration. Whatever we imagine to have been the mode of the communication, whether visual or verbal, in the general or in any given case, it may still be made a question whether the prophet, in receiving such communications, was as fully in possession of his faculties, and in the exercise of self-control, as at any other time; or whether, on the contrary, he was in what the Greeks called (ekstasis), a state of passive subjection to a higher power, holding his own faculties in temporary but complete abeyance. It is well known that the prophets and diviners of the heathen world, during their seasons of pretended inspiration, exhibited the outward signs of violent excitement often amounting to insanity. That this was not regarded as an accidental circumstance, but as a natural and necessary sign of inspiration, may be gathered from the etymological affinity between the Greek words (mantis) and (mania) or (mainomai). The early Fathers uniformly speak of this maniacal excitement as characteristic of the heathen inspiration, whether real or pretended, and describe the inspiration of the Hebrew prophets as distinguished by the opposite peculiarities of calmness, self-possession, and active intelligence. This is distinctly and repeatedly asserted by Chrysostom, Augustin, and Jerome, who ascribes the contrary opinion to Montanus and his followers. In our own day it has been revived, not only by Gesenius and others, who deny the real inspiration of the prophets, but by Hengstenberg, who steadfastly maintains it. In the first part of his Christology, he undertakes to explain the disregard of chronological relations by the prophets, and their fragmentary manner of exhibiting a subject, from the ecstatic state in which they uttered their predictions. This opinion has not only been attacked and ridiculed by later writers of a very different school, but disavowed by others of the same school, especially by Hävernick, who in his Introduction to the Old Testament (§ 199) argues at length in favour of the doctrine that the mental condition of the prophets in receiving their divine communications cannot have been a morbid one. The most serious objections to the theory of Hengstenberg, besides its opposition to the common judgment of the church in every age, and its apparent derogation from the dignity of the prophetic character, are, the want of any clear support in Scripture, and the inutility of such a supposition to attain the end at which he aims, and which may just as well be answered by supposing that the peculiarities ascribed to the extraordinary state of the inspired writers, were directly produced by something negative or positive in the divine communication itself. If they bring remote events into juxtaposition, the simplest explanation of the fact is, not that they were in a state which rendered them incapable of estimating chronological distinctions, but that these distinctions were withheld from them, or that although acquainted with them they intentionally overlooked them and combined the objects in another mode and on another principle. This view of the matter is entirely sufficient to explain what Peter says (1st Pet. 1:12) without resorting to a supposition which, unless absolutely necessary, is to be avoided as of doubtful tendency..... (after a long review of textual criticism before the 18th century he comes to Lowth's influence).... This momentous change was undesignedly promoted by Lowth's ingenious and successful effort to direct attention to Isaiah's character and value as a poet. Believing justly that the exposition of the Prophet's writings had been hindered and perplexed by a failure to appreciate the figurative dress in which his thoughts were clothed, the learned and accomplished prelate undertook to remedy the evil by presenting, in the strongest light and in extreme relief, this single aspect of Isaiah's writings. In attempting this, he was unconsciously led to overcolour and exaggerate the real points of difference between the ordinary prose of history or legislation and the lively elevated prose of prophecy, applying to the latter all the distinctive terms which immemorial usage had appropriated to the strictly metrical productions of the

Greek and Roman poets. This error led to several unfortunate results, some of which will be considered in another place. The only one that need be mentioned here is the apparent countenance afforded by Lowth's theories and phraseology to the contemporary efforts of the earlier neologists in Germany to blot out the distinction between poetry and prophecy, between the ideal inspiration of the Muses and the real inspiration of the Holy Ghost. This was the more to be regretted, as there does not seem to be the slightest reason for suspecting that the Bishop had departed in the least from the established doctrine of his own church and of every other, with respect to the divine authority and origin of this or of the other sacred books. That Lowth, by his unwarrantable changes of the text, and his exclusive disproportionate protrusion of the mere poetical element in scripture, gave an impulse to a spirit of more daring innovation in succeeding writers, is not more certain than the fact, that this abuse of his hypotheses, or rather this legitimate deduction of their more remote but unavoidable results, was altogether unforeseen. In ably and honestly attempting to correct a real error, and to make good an injurious defect, in the theory and practice of interpretation, he unwittingly afforded a new instance of the maxim, that the remedy may possibly be worse than the disease. By the German writers, these new notions were soon pushed to an extreme. Besides the total change of phraseology already mentioned, some went so far as to set down the most express predictions as mere poetical descriptions of events already past. From this extreme position, occupied by Eichhorn and some others, DeWette and Gesenius receded, as they did from the critical extravagance of multiplying authors and reducing the ancient prophecies to fragments.... ....The successive writers of this modern school, however they may differ as to minor points among themselves, prove their identity of principle by holding that '*there cannot be distinct prophetic foresight of the distant future*'. This doctrine is avowed more explicitly by some (as by Hitzig and Knobel) than by others (as Gesenius and Ewald); but it is really the (proton pseudos [*false premise, 1st lie* in logic]) of the whole school, and the only bond of unity between them. There is also a difference in the application of the general rule to specific cases. Where the obvious exposition of a passage would convert it into a distinct prediction, Gesenius and Hitzig usually try to show that the words really relate to something near at hand, and within the reach of a sagacious human foresight, while Ewald and Umbreit in the same case choose rather to convert it into a vague anticipation. But they all agree in this, that where the prophecy can be explained away in neither of these methods, it must be regarded as a certain proof of later date. This is the real ground, on which ch. 40-66 are referred to the period of the exile, when the conquests of Cyrus and the fall of Babylon might be foreseen without a special revelation. This is the fundamental doctrine of the modern neological interpreters, the '*foregone conclusion*', to which all exegetical results must yield or be accommodated, and in support of which the arbitrary processes before described must be employed for the discovery of arguments, philological, historical, rhetorical and moral, against the genuineness of the passage, which might just as easily be used in other cases, where they are dispensed with, simply because they are not needed for the purpose of destroying an explicit proof of inspiration. From this description of the neological interpretation there are two important practical deductions. The first and clearest is, that all conclusions founded, or necessarily depending, on this false assumption, must of course go for nothing with those who do not hold it, and especially with those who are convinced that it is false. Whoever is persuaded, independently of these disputed questions, that there may be such a thing as a prophetic inspiration, including the gift of prescience and prediction, must of course be unaffected by objections to its exercise in certain cases, resting on the general negation of that which he knows to be true. The other inference, less obvious but for that very reason more important, is that the false assumption now in question must exert and does exert an influence extending far beyond the conclusions directly and avowedly drawn from it. He who rejects a given passage of Isaiah, because it contains definite predictions of a future too remote from the times in which he lived to be the object of ordinary human foresight, will of course be led to justify this condemnation by specific proofs drawn from the diction, style, or idiom of the passage, its historical or archaeological allusions, its rhetorical character, its moral tone, or its religious spirit. On the discovery and presentation of such proofs, the previous assumption,

which they are intended to sustain, cannot fail to have a warping influence. The writer cannot but be tempted to give prominence to trifles, to extenuate difficulties, and to violate consistency by making that a proof in one case, which he overlooks in others, or positively sets aside as inadmissible or inconclusive. This course of things is not only natural but real; it may not only be expected '*a priori*', but established '*ex eventu*', as will be apparent from a multitude of cases in the course of the ensuing exposition. All that need here be added is the general conclusion, that the indirect effects of such a principle are more to be suspected than its immediate and avowed results, and that there cannot be a graver practical error than the one already mentioned of obsequiously following these writers as authoritative guides, except when they explicitly apply their (proton pseudos) as a test of truth. The only safe and wise course is to treat them, not as judges, but as witnesses, or advocates, and even special pleaders; to weigh their dicta carefully, and always with a due regard to what is known to be the unsound basis of their criticism and exegesis. That this discretion may be vigilantly exercised, without foregoing the advantages arising from the modern philological improvements, is attested by the actual example of such men as Hengstenberg and Havernick and others, trained in the modern German school of philology, and fully able to avail themselves of its advantages, while at the same time they repudiate its arbitrary principles in favour of those held by older writers, which may now be considered as more sure than ever, because founded on a broader scientific basis, and because their strength has been attested by resistance to assaults as subtle and as violent as they can ever be expected to encounter. Some of the critical and hermeneutical principles thus established may be here exhibited, as furnishing the basis upon which the following exposition of Isaiah is constructed.....}}

[Alexander's entire work is helpful & instructional; he surveys the entire field of the critics, & he shows the traditions, myths, & theories, old & new in light of their relations to Scripture; carefully & clearly viewing those which find some inference & suggestion or possibility from the Text, in contrast to those that are mere fiction, fabrications, & malicious subversions; & all this with precise logic. The Reader who values Scripture as truth will be rewarded in reading it.]

(12)
Expository Commentary on Book of Isaiah. Work in Progress. James E. Smith. (2005). [Excellent work.]
Introduction: "Ten major units (10 Books) have been identified in the Book: (*Adapted from B.A. Copass, IPP. (Southern Baptist) [Adapted originally from JB Tidwell, see below.])
1. Book of Mingled Rebukes & Promises (chs 1-6).
2. Book of Immanuel (chs 7-12).
3. Book of Burdens (chs 13-23).
4. First Book of General Judgment (chs 24-27).
5. Book of Woes (chs 28-33).
6. Second Book of General Judgment (chs 34-35).
7. Book of Hezekiah (chs 36-39).
8. Book of Cyrus (chs 40-48).
9. Book of the Suffering Servant (chs 49-57).
10. Book of Future Glory (chs 58-66).

Bible: Book by Book: Manual for Outline Study of Bible by Books. Josiah Blake Tidwell (1916).
I. Discourses Concerning Judah & Israel, (Chs. 1-12).
1. Some Promises & Rebukes, (Chs. 1-6).
2. Book of Immanuel, (Chs. 7-12).
II. Prophesies against Foreign Nations, (Chs. 13-23).
III. Judgment of World & Triumph of God's People, (Chs. 24-27).

1. Judgments. (Ch. 24).
2. Triumph. (Chs. 25-27).
IV. Judah's Relation to Egypt & Assyria, (Chs. 28-32).
V. Great Deliverance of Jerusalem, (Chs. 33-39).
VI. Book of Consolation, (Chs. 40-66).
1. God's Preparation for certain Deliverance, (Chs. 40-48).
2. Jehovah's Servant, Messiah, will bring this Deliverance. (Chs. 49-57).
3. Restoration of Zion & Messianic Kingdom, & Promises & Warnings for Future. (Chs. 58-66).

(13)
Book of Prophet Isaiah Translated from Original Hebrew; Commentary Critical, Philological, Exegetical; Introductory Dissertation, etc. Rev, E. Henderson, D.Ph. (1840).gs.

{{ Preface: On one point, it is necessary specially to bespeak the indulgent consideration of my readers, the position which I have taken respecting the future restoration of the Jews to Palestine. That such a restoration is taught in Scripture, I had been accustomed to regard as more than questionable, how firmly soever I believed in their future conversion to the faith of Jesus. On examining, however, the different prophecies of the Old Testament, which treat of a return of that people, I have had the conviction forced upon my mind, that while the greater number decidedly apply to the restoration which took place on the capture of Babylon by Cyrus, there are others which cannot, without violence, be thus applied; but which, being, upon any just principle of interpretation, equally incapable of application to the affairs of the Gentile church, must be referred to events yet future in Jewish history. In this class I particularly include the last six chapters of Isaiah, which immediately follow the remarkable prediction respecting the future conversion of the Jews, at the close of the fifty-ninth. Not the most distant allusion is made throughout these chapters to any circumstances connected with the deliverance from Babylon; while, on the other hand, they contain a distinct recognition of various things belonging to the New Dispensation, –such as the Divine Mission of the Messiah, the abolition of the Jewish worship, the calling of the Gentiles, the rejection of the Jews, and certain features of their present dispersion. At the same time, there is such a marked distinction uniformly kept up between the persons spoken of and the Gentiles; such an appropriation to their condition of language elsewhere only used of the natural posterity of Abraham; such an obvious description of the desolation of Palestine; and such express mention of a restored land, mountains, vineyards, fields, houses, flocks, &c. which cannot be figuratively understood, that, with no hermeneutical propriety, can the scene be placed in the Gentile world, or regarded as exhibiting the state of Gentile Christianity. That the Jews shall cease to exist as a distinct race on their incorporation into the Christian church, the Bible nowhere teaches; nor is such an event probable in the nature of things. But, if they shall exist as believing Jews, on what principle can it be maintained that they may not live in Palestine, just as believing Britons do in Britain, believing Americans in America, &c.? Christianity does not destroy nationality, nor require an amalgamation of the different races of mankind, however it may insist that, in a spiritual point of view, all its subjects constitute but one nation and one people, holy and peculiar –the sons and daughters of the Lord God Almighty. If the Jews had received the Messiah, when preached to them by the Apostles, there is no reason to suppose, that they would have been expelled from their own land; so that whatever admissions of Gentiles there might have been into their community, it would still, in the main, have been made up of Jews, as in fact, “the churches of God” were, “which in Judea were in Christ Jesus.” Nor is there anything in what I conceive to be the doctrine of Scripture on this subject, at all at variance with its representations respecting the spiritual nature of the kingdom of Christ. The Jews, when converted, will be required to conform, in every point, to the laws of that kingdom, precisely as the Gentiles are on their becoming subject to its Head and Lord. Not the slightest hint is given, that any

forms of ecclesiastical polity, or any modes of worship will obtain among the restored Jewish converts, different from those instituted by the Apostles. As to the degree of temporal prosperity promised to them, it appears to have special respect to the long continued circumstances of adversity in which they have lived; and may perhaps, after all, differ but little from that which will be enjoyed by the members of the Divine kingdom generally, during the happy period of the Millennium."

Introduction: Section I: Isaiah's Life & Times: ....."During the space of time occupied by the ministry of the prophet, the Jews were more or less affected by the influence of foreign states, some of which were the most powerful empires of antiquity. In their immediate vicinity were the rival kingdom of Israel, the Syrian and Tyrian powers, the Philistines, Moabites, Edomites, and Arabians, by whose warlike demonstrations, sudden incursions, and victorious enterprises, they were greatly annoyed, and frequently brought to the verge of ruin. In the ancient kingdom of the Pharaohs, at this time successively under the rule of the nineteenth (19th) of Manetho's dynasties, the Dodecharchy, and the dynasty of Psammeticus, they had a powerful neighbour, to the shield of whose protection they constantly looked for safety when threatened by the most formidable of their assailants –Assyria (*Isa. 30:1-17; 31). This empire, the capital of which was Nineveh, was, so far as Jewish affairs are concerned, not the ancient power of that name, supposed to have been founded by Nimrod, but that founded on the death of Sardanapalus, by Arbaces the Mede, about the seventh year of Uzziah, B.C. 804. The Assyrian monarchs mentioned in Scripture as having invaded Palestine, are Pul, Tiglathpileser, Shalmanezer, Sargon, Sennacherib, and Ezar-haddon. Their sceptre was one of almost unlimited sway, being wielded from Persia to the Mediterranean, and from the Caspian Sea to the Persian Gulf. Yet, not satisfied with this extensive empire, Sargon and Sennacherib projected the conquest of Egypt, the mighty expedition undertaken with a view to effect which occupies a conspicuous place on the pages of our prophet, both on account of its threatening aspect, and the Divine interposition by which it was terminated. The Chaldean power in Babylon, by which, in conjunction with the Medes, the Assyrian empire was overthrown, now began to raise its head, and for a time exerted a mighty influence over the countries of hither Asia, and, among the rest, on Judea. To this empire, however, and to that of Persia, by which, in its turn, it was subverted, no purely historical reference is made by Isaiah, excepting in chap. 23:13. In like manner, Rome, which was founded in his days, is only recognized in the way of prophetical anticipation, in so far as her history was to have a bearing on the church of God; and is presented to our view under the indefinite and general names of “The West," and “The Maritime Lands” in that direction. From the mount of inspired vision the prophet surveys the surrounding nations; and, like a faithful watchman, gives warning of each, describes some of their more striking characteristics, and predicts their final destruction. Contemporary with Isaiah flourished the prophets Jonah, Hosea, and Micah, between which last and him there are some remarkable points of resemblance."

Section II: Authenticity & Integrity of Text: ....."It having become fashionable to break up the writings of an ancient author into distinct parts, and to dwell upon the differences in point of style, &c. which appeared to exist between one part and another, the same process was resorted to in the treatment of the Sacred Authors, more especially in that of Isaiah, whose book, being of greater extent, and comprising a greater variety of subjects than that of any other prophet, afforded more enlarged scope for the exercise of critical acumen. To this must be added the skeptical spirit originally generated by Spinoza, and afterwards propagated by our English deists, the influence of which has been extensively felt on the Continent, and nowhere more powerfully than in the land of the Reformation..... In diametrical opposition to all such statements of speculative critics stands the inspired testimony of the Apostle Peter: (*2nd Epist. 1:21) “'Prophecy came not in old time old by the will of man, but holy men of God spake as they were moved by the Holy Ghost'.” It is impossible for words more strongly to deny the origination of the predictions of the Hebrew seers in the simple operation of their mental faculties, or more positively to vindicate for it that supernatural influence by which the Spirit of God revealed to them things to come.

They merely gave utterance to what they were borne onward by a Divine impulse to announce. And the same Apostle distinctly recognizes such influence as enabling the prophets to predict the distant sufferings and glory of the Messiah: “Searching what, or what manner of time 'the Spirit of Christ which was in them did signify, when it testified beforehand' the sufferings of Christ, and the glory that should follow” (*1st Epist 1:11). Our Lord himself likewise declares, that “the prophets” had “'*written*' concerning" him’ (*Luke 24:44.) –a declaration which most especially applies to Isaiah, whose writings, according to the same Divine authority, contain express prophecies of Him and His kingdom. But, if these holy men were the subjects of an influence exerted upon their minds by the Omniscient Spirit, to whose eye the whole of the future, in the most minute of its existences and modifications, was equally present with the entire range of then existent being, what incongruity is there in believing, that the passages in our prophet which contain detailed descriptions of events that were to transpire in the history of the Jewish nation long after his time, actually proceeded from his pen? What greater impediment can there be in the way of exercising such belief, than in believing that he “saw the glory of Christ and spake of him?” So long as we confine our ideas of prophecy within the sphere of purely human activity, we must necessarily deny, as contrary to all experience, the ability to descry and predict contingent future events, such as those described in the disputed portions of Isaiah must have been to him and all who lived in his time; but no sooner do we candidly yield our minds to the authoritative claims of the Scripture doctrine of prophetic inspiration, than the absurdity vanishes, and all is plain, consistent with itself, and, in every respect, worthy of God.” It then becomes manifest, that, to announce the conquest of Babylon, and the consequent deliverance of the captive Jews by Cyrus, at a period when the Assyrian power was yet dominant, when the Babylonian state was only in its germ, and the Median empire had no existence; to foretell the destruction of Tyre by Nebuchadnezzar one hundred and fifty years prior to the event; to point out the birth, character, sufferings, death, resurrection, and glorious reign of our Saviour, with the utmost minuteness, seven centuries beforehand; and to describe events which are still future in the history of the Jewish people, were all equally possible and equally easy. In every case the prophet spoke as the Spirit gave him utterance. It deserves special notice, that in the very portion of the book which has been most violently attacked, there occur passages in which the Divine origin of prophecy is the subject of direct and unanswerable appeal....."

Section IV: Principles of Prophetical Interpretations: "It is manifest from the widely different, and even contradictory interpretations which have been, and still are given of the prophetic records, that we are far from having arrived at any settled, solid, or satisfactory principles on which to rest their exegesis. Many causes might doubtless be assigned for this want of agreement, but the following, there is reason to believe, are some of the principal: –First, the want of a familiar acquaintance with the distinctive characteristics of prophetical language. Instead of making proper allowance for the highly poetical character of the tropes and figures with which it abounds, by which objects are frequently magnified or diminished beyond the reality, and carefully endeavouring to ascertain the exact meaning of its symbols, interpreters have too much treated it as if it were plain or ordinary prose composition. Figurative terms and phrases have been taken in their literal import, and applied to the objects which they primarily designate; while others, which are introduced merely for the sake of embellishing the style, vividly delineating the objects, and thus heightening the effect, have had separate and important meanings attached to them, as if each had been designed to convey a distinct portion of prophetical truth. All conceivable aspects of a particular image have been brought out, and invested with a corresponding circumstantial detail of meaning in their supposed bearing upon the subject of the prophecy. And few, even of those who admit the principle, that the writings of the prophets are to be interpreted with due regard to the claims of poetic diction, are found to carry it out with anything like uniform consistency. Another cause of lax and unstable interpretation is a proneness to regard prophecies as strictly parallel in point of subject, in which the same particular terms or modes of expression are employed. Important as verbal parallels must ever be viewed, still it is chiefly with respect to their subserviency to the purposes

of philological elucidation that their value is to be appreciated. In innumerable instances the identical words are used, while the subjects treated of have no affinity whatever with each other. To transfer, therefore, what is said in one passage to the matter contained in another, simply on the ground of some degree of verbal identity, without at all inquiring whether there be any real agreement as to persons, nations, events, &c., must necessarily be productive of the grossest perversion of Divine truth. By jumbling prophecies together which ought to have been kept perfectly distinct, the Spirit of God is forced to put a construction upon His own words totally different from that which He intended they should bear. The meaning of prophecy has likewise been greatly obscured, by the propensity of most commentators to indulge in mystical, or spiritual modes of interpretation. Not satisfied with the obvious literal application, they endeavour to elicit more recondite or spiritual senses. To abide by the simple import of a passage, if that import be temporal or earthly in its aspect, is deemed not only meagre and confined, but carnal, and unworthy of the Spirit of inspiration. Accordingly another construction is superinduced upon it, which is supposed to be richer and more dignified in itself, and better fitted to promote edification. If these writers had merely deduced spiritual inferences from such temporal predictions, or made observations upon them for purposes of godly improvement, they would have conferred a benefit upon their readers; but the effect of their applying them in such a way as to convey the idea, that they are giving the mind of the Spirit, is to destroy all certainty of interpretation, to throw open the Scriptures to the inroads of imagination and caprice, and, by invalidating a very considerable portion of the evidence which prophecy furnishes of the Divine authority of the Bible, to pave the way for the spread of skepticism and infidelity. To such a mode of interpretation may justly be applied the admirable remark of Hooker, “There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of anything what it listeth, and bringeth in the end all truth to nothing” (* Ecclesiastical Polity, Book v. sect. 59). Nearly allied to this method is the theory of a double sense of prophecy, which has also been very extensively adopted. While it is granted by those who advocate this theory, that many of the predictions of the Hebrew seers have a lower or temporal sense, i.e. that they treat of persons and circumstances in the history of the Jews and the surrounding nations, it is maintained that, over and above this, they were intended to teach certain truths respecting the person, people, kingdom, and enemies of Christ. According to this view of the subject, in interpreting prophecy we are to look for a twofold accomplishment: first, one that is temporal, and then another corresponding to it that is spiritual. We may primarily interpret of the inferior object whatever in the prediction is found susceptible of being applied to it; but having done this, we are, by means of analogy, to find out some higher object which it is supposed to resemble or prefigure, and to this we are to apply it in its secondary and plenary sense. To this theory it may justly be objected, that it is unnecessary, unsatisfactory, and unwarranted.... One additional source of divarication in the interpretation of prophecy to which reference must be made, is the adoption of favourite hypotheses or systems, to which everything is made to bend, how far-fetched soever may be the exposition. Certain aspects of the times; political, ecclesiastical, or party views; peculiar notions respecting the whole scheme of prophecy, or some insulated part of it; in short, any opinions that strongly bias the mind, and lead it to regard all subjects only in the supposed relation in which they stand to them, must necessarily exert a pernicious influence on prophetical exegesis. On the neologian mode of interpretation, which entirely sets aside all prophecy strictly so called, it would be superfluous to remark, since it can only be approved by those whose minds are under the unhappy influence of the same infidel principles by which it is engendered. Examples might have been given in illustration of the different methods just adverted to, but they would occupy more space than can here be afforded. The reader will find them in abundance in almost every commentary, and in other works on prophecy..... The language of prophecy, being in many respects peculiar, requires to be studied with great care, and to be interpreted with the utmost sobriety and caution. Besides much that is simple and plain, it exhibits most of the characteristics belonging to the highest species of Oriental poetry: abounding in pictorial, figurative, metaphorical, symbolical, and

parabolical modes of representation. Its imagery is luxuriant, bold, sublime, glowing, and highly coloured. Its figures are of every variety. Its metaphors, elegant and beautiful, are borrowed from almost every object within the compass of the visible and invisible worlds. Its symbols are splendid, striking, and sometimes terrific. Its personifications are daring and majestic. Its whole strain is admirably adapted to excite attention, create and keep alive an interest in the subjects, and to produce those impressions which are in harmony with its nature and design. It is likewise remarkable for its concinnity, terseness, and brevity, its bold ellipses, and the frequent abrupt changes of person, gender, and tense. With all these particulars, the interpreter must render himself familiar. He must not only investigate the primary and secondary significations of words, determine the meaning of the phrases, the nature of the syntax, and the development of the entire sense, but distinguish between the plain and the figurative in the style, divesting what is figurative of the imagery with which it is adorned, and thus bringing out the simple ideas designed to be conveyed; yet, withal, paying due attention to the emphasis or force given to them by such figurative diction. And, in order that he may do this with the greater certainty, he must take his position in the midst of the same world of poetic images in which the prophets lived, and make himself master of the entire system of prophetic imagery which they have employed..... Much of the obscurity which has been ascribed to prophecy is purely subjective. It exists, not in the predictions themselves, but in those who come to the study of them. If we have not rendered ourselves familiar with the characteristics of the prophetic style, the history of the times, the manners, customs, and modes of thinking of Oriental nations, and a variety of other topics which such study requires, it is vain to expect that all should be perspicuous and plain. Numerous terms, phrases, and allusions, which must have been perfectly intelligible to those whom the prophets addressed, will necessarily appear obscure to us. Nor can it be denied, that such prophecies as still remain to be fulfilled, must, in the nature of things, be more or less indistinct, as it respects the objects of which they treat, how clear or plain soever may be the language in which they are expressed. Take, for instance, the fifty-third (53rd) of Isaiah. To us who have the advantage of studying it by the light of the evangelic pages, all possesses the perspicuity of history; but in the view of those who lived before the birth of our Lord, there must have attached to some parts of it a want of that definiteness of meaning which we so readily discover. Thus also as it regards certain portions of the Apocalypse. How far, or satisfactorily soever we may succeed in determining the import of the language, or however clearly we may perceive the design of the writer, just as we may conclude from the sketch of a drawing, what it is intended to represent, yet the absence of the actual persons or events leaves our minds in uncertainty with respect to the positive application. Let only those persons or events present themselves in the reality of historical existence, and we fully discover the import of the prophecy. Finally: no person should attempt the interpretation of these hallowed records, who is not imbued with a supreme love of truth, and who is not habituated to the exercise of humble dependence upon the promised assistance of the Holy Spirit, whose it is to remove those moral obstacles which prevent the entrance of spiritual light into the mind."

Chapter 1: 1. "The substantive (chazon), like its cognates....and the Chald....is derived from the root (chazah), which, in poetic style, is used to denote '*seeing*' or '*vision*' generally, but more especially that which is supernatural, or the result of Divine inspiration. It corresponds to the prosaic (ra'ah), which equally denotes both kinds of vision: hence the easy transition from (ro'ah), the name anciently given to the prophets, 1st Sam. 9:9, to (chozah), 1st Chron. 29:29, where both names are evidently synonymous with (nabi'); (chazon), and (mar'eh), the LXX render by (optasia, horama, horasis); and the former by (phrophëteia), 2nd Chron. 32:32; to which correspond (nebu'ah) of the Targum, and a similar rendering in the Syr. Arab. and several modern versions. The Arab. (.....) '*divinavit, hariolatus fuit*', especially by observing the flight of birds, '*gnarus fuit*' rei, '*occulta indicavit*', are unquestionably related to the Hebrew, and their significations are probably derived from it; but though they may be applied in illustration, they cannot take precedence of the Hebrew root. Nothing can be more obvious than the reason of the

appropriation of such terms in descriptions of supernatural or prophetic revelation. It is founded on the fact, that, in imparting His will to His messengers, Jehovah impressed vividly upon their minds, the images of the things which they were to divulge. Their mental vision had presented to it matters invisible to the eye of sense, but possessing all the reality and distinctness of outward objects. Whether (chazon), is here to be taken strictly in the singular, and limited to the first division or chapter of the book, or, whether it is to be viewed as a collective noun marking the contents of the whole, depends on the light in which we are to regard the entire inscription. Jarchi and Abarbanel, by a forced construction of (’asher) with (Yesha‘Yahu), instead of referring it to (chazon), to which it properly belongs, suppose it to designate only the first chapter; but it is quite incongruous to imagine that so small a portion required the reigns of four kings for its delivery. Vitringa, Eichhorn, Rosenmüller, and Maurer, are of opinion that the original inscription ended with the word (Yershalaim); that it had relation only to the first chapter; that after the death of the prophet, when his oracles were collected, this one was placed first to serve as a title and introduction to the whole book; and that the specification of the kings was then added to complete the inscription, by assigning the period of the prophet's ministry. This solution Lowth pronounces to be judicious; and Gesenius allows it to be ingenious, though he is not quite satisfied with it. LeClerc, Michaelis, Hitzig, Scholz, and Schroeder, in MS., consider it to be the original inscription to the whole. That it was thus understood by the author of the second book of Chronicles is beyond all doubt. His words are, “Now the rest of the Acts of Hezekiah, and his goodness, behold they are written in the Vision of Isaiah, the son of Amoz," ch. 32:32, –the identical terms of our text. Rosen., Eichh., and Koppe, endeavour, indeed, to enervate this proof by rendering (bachazon) “'*together with*' the vision,” &c., and confining it to the portion contained in ch. 36-39; but Gesenius has shewn, that their argument founded on the use of (‘al) after (kathab) is groundless, since this verb is also frequently construed with (be), and that it is more natural to understand the reference to be to a definite collection of prophecies, in which, as well as in the book of Kings, the accounts of Hezekiah were to be found. I accede, therefore, to the opinion of those interpreters mentioned above, who view the words as the inscription of the whole collection."

5. (‘al-meh...sarah). Misled by a false construction of the following context, Jerome, Lowth, Gesenius, and many moderns, translate “on what part,” and fortify their rendering by the classical parallels: –'*Vix habet in vobis jam nova plaga locum*'. **Ovid**. '(*gemö kakön dë k' ouket' esth' hope tithë*)'. **Eurip**. But, such construction, however appropriately it may seem to agree with the totally diseased state of the body, spoken of immediately afterwards, ill accords with the introduction of the verb (thosiphu), which requires the repetition of (‘al-meh), of which there is an evident ellipsis. The phrase has doubtless the local meaning, Job 38:6, and 2 Chron. 32:10; but everywhere else, that of '*why? wherefore'?* The interpretation of Lowth, “on what part will ye smite again; will ye add correction?” –applying the language to the persons who were the instruments of God's vengeance, is a complete failure, and spoils the force of the original, in which there is a sudden and spirited transition from the third person to the second, for the purpose of producing poignant conviction by a direct address. Nothing, indeed, can be more tame than the introduction of a third party.–(sarah), as a fem. noun, from (sur), occurs in the sense of defection from Jehovah, Deut. 13:6; Jer. 28:16, 29:32; Isa. 31:6, 59:13; in the two last of which passages, the Bishop himself renders it “revolt;” so that his attempt to trace it analogically to (yasar), was unnecessary. Besides, there is no such derivation from this root in Hebrew usage, its only derivative being (musar), which frequently occurs. The address is not without irony; proceeding on the principle, that the Jews had revolted, in order that they might be punished: while it is strongly implied, that their continuance in sin would only increase their punishment. Winer and Hitzig render (kol), distributively, –“'*every*' head" and “'*every*' heart,"– on the ground that it is anarthrous; but the omission of the article is not unfrequent in poetic and prophetic composition. See Gesen. Lehrg. § 168, 3, *a*. The (l) in such construction, denotes state or condition. The two noblest parts of the human body are here selected to represent the body politic; and the extreme danger to which it was exposed is significantly set forth under the image of

universal sickness and languor. There were no parts which did not suffer from the calamities which sin had entailed. The allegation of this passage, in proof of the doctrine of original sin, or of the total depravity of human nature, is totally unwarranted by any just principle of Biblical interpretation. It does not, as Calvin ably shews, refer to sin at all, but to its punishment. }}

[Henderson's commentary is learned & excellent; he is very original in observation & profound in review of former works & views. He is worth reading because he is qualified to critique the critics.]

(14)
Book of Isaiah in Fifteen Studies by George L. Robinson, Ph.D., Professor Old Testament Lit. & Exegesis McCormick Theological Sem., Chicago. (1910).gs.

{{ Analysis: Book of Isaiah: 6 General Divisions of Book: Chapters:
1. 1-12: Prophecies: Judah & Jerusalem, closing with Promises of Restoration & Psalm of Thanksgiving.
2. 13-23: Oracles of Judgment & Salvation & Foreign Nations whose fortunes affected Judah & Jerusalem.
3. 24-27: Jehovah's World-Judgment in suing Redemption of Israel.
4. 28-35: Cycle of Prophetic Warnings against Alliance with Egypt: Prophecy of Edom & Promise of Israel's Ransom.
5. 36-39: History, Prophecy & Song intermingled: Appendix to chaps 1-35, & Introduction to chaps 40-66.
6. 40-66: Prophecies of Comfort, Salvation, & Future Glory awaiting Israel.

1st: Chs 1-12: Ch 1. Jehovah's Lament over Israel; Introduction striking chief notes of entire Book: (1) Thoughtlessness, vs 2-9; (2) Formalism, vs 10-17; (3) Pardon, vs 18-23; (4) Redemption, vs 24-31.
Chs 2-4: 3 Pictures of Zion: her: (1) Future Exaltation, 2:2-4; (2) Present Idolatry, 2:5-4:1 ; (3) Eventual Purification, 4:2-6. Ch 5: Isaiah's Arraignment of Judah & Jerusalem: (1) Parable of Vineyard, vs 1-7; (2) Series of 6 Woes, vs 8-23; (3) 1st Description of Assyrian Invaders, vs 24-30. Ch 6: Prophet's Inaugural Vision & Commission. Chs 7:1-9:7. Prophecy of Immanuel; History & Prediction being intermingled. Chs 9:8-10:4. Announcement to North Israel of Impending Ruin, with Refrain (9:13, 17, 21; 10:4). Ch 10:5-34. Assyria, Rod of Jehovah's anger. Ch 11:1-9. Messianic Reign of Ideal Peace. Ch 11:10-16. Return of Israel & Judah from Exile; no more Rivalry between them. Ch 12. Thanksgiving Psalm of Redeemed Nation.

2nd: Chs 13-23: Chs 13:2-14:23: Downfall of Babylon: Judgment:(1) on City, 13:2-22; (2) on King, 14: 1-23. Ch 14:24-27: Certain Destruction of Assyrian. Ch 14:28-32: Oracle: Philistia. Ch 15-16: Oracle: Moab. Ch 17:1-11: Oracle: Damascus & North Israel. Ch 17:12-14: Annihilation of Judah's Enemies. Ch 18: Prediction: Ethiopia. Ch 19: Oracle: Egypt. Ch 20: Sargon's March against Egypt & Ethiopia. Ch 21:1-10: Oracle: "Wilderness of Sea" (Babylon). Ch 21:11-12: Oracle: Seir (Edom). Ch 21:13-17: Oracle: Arabia. Ch 22:1-14: Oracle: "Valley of Vision" (Jerusalem). Ch 22:15-25: Philippic against Shebna, Comptroller of Palace. Ch 23: Oracle: Tyre.

3rd: Chs 24-27: Ch 24:1-13: Desolation of "the earth" & of "the city" (i.e., Judah & her Towns). Ch 24:14,15: Dawn of Better Day. Ch 24:16-23: Premature Songs of Rejoicing; more Judgment is Coming. Ch 25:1-5: Hymn of Thanksgiving: Prophet Pleads for his People's Deliverance. Ch 25:6-8. "feast of fat things" to all Nations "in this mountain," when Death & Sorrows of War have Passed Away. Ch 25:9-12: 2nd Hymn of Thanksgiving: Looking to Time when Jehovah, Long Looked-for Deliverer, will Come, & Moab's Arrogance shall be Laid Low. Ch 26:1-19: 3rd Hymn of Thanksgiving: "strong city" (Jerusalem) has been Redeemed, & Life has Issued from Dead. Chs 26:20-27:1: Exhortation to God's People to Hide themselves till God's Judgment has Shattered World-Powers. Ch 27:2-6. 4th Hymn of Thanksgiving: Deliverance from Enemy will be followed by National Expansion. Ch 27:7-11: Jehovah's Discipline of Jacob has been for his Good;

Nations, on the contrary, have been Punished & Destroyed. Ch 27:12,13: Children of Israel shall be Gathered from Assyria & from Egypt to Worship Jehovah in Jerusalem.

4th: Chs 28-35: Ch 28:1-6: Warning from Samaria. Ch 28:7-22: Fate of Scoffing, Dissolute Politicians of Jerusalem. Ch 28:23-29: Parable of Comfort; God's Judgments always Proportionate to man's Offense. Ch 29:1-8. Jerusalem's Humiliation & subsequent Deliverance. Ch 29:9-14. People's Spiritual Stupidity. Ch 29: 15-24: Exposure of Conspiracy with Egypt, followed by Graphic Prediction of Ideal Future. Ch 30:1-17: Emphatic Denunciation of Alliance with Egypt. Ch 30:18-26: Brilliant Picture of Messianic Age. Ch 30:27-33: Jehovah's Vengeance upon Assyrian. Ch 31: Folly of Relying on Egypt; Jehovah will Protect Jerusalem & utterly Destroy Assyrian. Ch 32:1-8: Another vivid Picture of Messianic Age. Ch 32:9-14: Rebuke to Women of Jerusalem. Ch 32:15-20: Blessedness of Messianic Future. Ch 33: Woe Pronounced upon Unnamed Invader, followed by Promise of Deliverance & Perfection of Kingdom of God. Ch 34: Jehovah's Indignation against all Nations, specially Edom. Ch 35: Future Blessedness of Ransomed exiles.

5th: Chs 36-39: Ch 36:1 (2nd Kings 18:13). Sennacherib's Invasion of Judah & Capture of all her Fortified Cities. Chs 36:2-37:8 (2nd Kings 18:17-19:18). Sennacherib sends Rabshakeh from Lachish against Hezekiah; Rabshakeh makes Defiant Threat, but is Unable to Take Jerusalem. Ch 37:9-38 (2nd Kings 19:9-37). Sennacherib Suddenly Threatened by Tirhakah, king of Ethiopia, Sends Messengers from Libnah to Hezekiah with Letter, Peremptorily Demanding Surrender of Jerusalem (vs. 9-13); Hezekiah Spreads Letter before Jehovah in Temple & Prays to be Saved from King of Assyria (vs. 14-20); Isaiah Addresses to Hezekiah Prophecy Predicting Deliverance (vs. 21-35); Sennacherib's Army is Mysteriously Destroyed, & he Returns to Nineveh & is Subsequently Assassinated by his Sons (vs. 36-38). Ch 38:1-8. Hezekiah's Sickness, with Sign & Promise of his Recovery. Ch 38:9-20: Hezekiah's Song of Thanksgiving. Ch 38:21, 22: Means by which Hezekiah's Cure is Brought about. Ch 39: Embassy of Merodach-Baladan to Hezekiah.

6th: Chapters 40-66. Chs 40-48: Deliverance from Captivity through Cyrus, Promised by Infinite & Incomparable Jehovah. Chs 49-57: Sufferings of Servant of Jehovah; this Section ending like former with Refrain, "There is no peace, saith my God, to the wicked" (57:21;cf. 48:22). Chs 58-66: Abolition of all National Distinctions & Future Glory of People of God. Ch 60 is the Characteristic Chapter of this Section, as ch 53 is of 2nd, & Chapter 40 of 1st.

Isaiah Period: B.C. 745-640: Uzziah to Manasseh: Judah - Jerusalem - Southern Kingdom. Menahem to Hoshea: Israel - Samaria - Northern Kingdom. Assyria: Tiglath-Pileser III (Pul) to Sennacherib. Babylonian & others. Egypt: 23rd Dynasty to 25th Dynasty. Isaiah's Prophecy: 740-700.

B.C.
745: Uzziah & Jothan Co-Rule. Assyria (Pul) invades Northern Israel & Syria. Menahem r. in Samaria.
740: Isaiah's Ministry in Uzziah's last year(s). Jotham rules alone. Assyria expands & conquests.
738: Jotham d. Ahaz reigns. Damascus & Syria pay tribute to Pul. Samaria buys Assyria's help.
737: Menahem d. Pekahiah r., & d. Pekah r. in Samaria.
736: Pekah r. & d. in Samaria. Ahaz r. in Jerusalem.
735: Syria - Ephraim War. Edomites & Philistines assault Judah.
734: Pul deports most of Samaria.
732: Assyria captures & deports Damascus. Ahaz visits Damascus & copies the Syrian Altar at Jerusalem.
730: Pekah d. & Hoshea r. Assyria deports Galilee & Gilead. Samaria refused tribute to Assyria with Egypt's support. Shalmaneser: Assyria's King, in Hoshea's 9th yr deported & exiled Israel to Assyria.
727: Ahaz d. Hezekiah reigns. Reformation in Judah. Pays tribute to Assyria & Babylon. Sargon II.
722: Samaria falls. Remnant exiled. Hodges d. & Monarchy ends. Nations imported into Samaria.

720: Assyria-Babylonia Conflicts & Wars. Egypt invades Gaza. Babylon invades Judah. Merodach-Baladan r. in Babylon. Sargon r. in Assyria, Syria, & Palestine.
714: Hezekiah childless, deathly sick. Prays & God extends 15 years to him. Merodach-Babylon sends embassy to Jerusalem & sees Jerusalem wealth.
712: Shabana r. in Egypt (25th Dynasty)
710: Babylon invades & captures Judah's cities.
705: Sargon of Assyria assassinated & Sennacherib r. in Nineveh.
703: Merodach-Baladan r., in Babylon.
702: Hezekiah refused tribute to Assyria supported by Egypt& Philistia.
701: Sennacherib sweeps all Syria & Palestine & all around. Hezekiah strips Temple & Palace to appease Sennacherib to no avail. (200,000 plus deported from Judah.) Sennacherib's army is Divinely destroyed, & he returns to Nineveh. Isaiah's ministry near end.
700: Isaiah's Prophecy ends. Jerusalem seized & remnant deported & exited.
699: Hezekiah d. Manasseh r. Isaiah dies after Hezekiah, year not known.
690: Manasseh corrupts Judah.
680: Manasseh corrupts Judah.
670: Manasseh corrupts Judah.
660: Manasseh corrupts Judah.
650: Manasseh corrupts Judah. Manasseh deported & repents & returns to Jerusalem & small reformation.
643: Manasseh d. Amon r. in Jerusalem.
640: Amon d. Josiah r. in Jerusalem. Remnant in Babylon. }}

(15)
Commentary on Book of Isaiah Critical, Historical, & Prophetical, Revised English Translation, Introduction & Appendices, etc. Rev, Thomas R. Birks, Prof. of Moral Theology, Cambridge. Speakers' Commentary. 2nd Edit. Revsd .(1878).gs.

{{ "Preface, 1st Edition: IV: "A fourth and last object has been to unfold this relation between Isaiah's successive Visions and the circumstances out of which they arose. The wonderful discoveries of the last thirty years at Nimroud, Kouyunjik and Khorsabad, and the progress of cuneiform interpretation, have given this subject a deep and growing interest. Striking confirmations of several main facts in the Bible history have thus been brought to light, and new vividness has been given to their portraiture of the conquests, pride, and arrogance of the Assyrian kings. On the other hand new difficulties have appeared. The conclusions drawn, by some of the ablest syrologists, from the slabs and cylinders lately disentombed, clash, in some important particulars, with our present text of Scripture, and also, as I think, with some vital and essential features of the Book of Isaiah, inwrought into the texture of its whole message. It may seem bold to dispute the conclusions of such writers as Dr Hincks and Sir H. and Professor Rawlinson, in a field of research where the two former have won such deserved honour, and the last has the merit of digesting their conclusions, and presenting them in a clear and popular form. It is with sincere reluctance that I have felt compelled to renounce their supposed improvements in the chronology of those days; and, even on the ground of the evidence adduced by themselves, and on which they build, to vindicate the superior historical consistency of the Scripture narrative, as it now stands. But a skepticism is both allowable and wise with regard to recent inferences from half-deciphered remains of oriental despots, and from their boastful bulletins, engraven in stone, and buried in long oblivion along with the idol gods they so zealously worshipped, which is neither wise nor safe, when applied to the sacred oracles of the true and only God. All experience proves the wide contrast, remarked by Plato long ago,

between the power of collecting new materials in any department of knowledge, and of drawing correct inferences from the materials so obtained. The very labour and skill involved in these recent discoveries, the learning they require, and the fascination of each successive step, in surmounting hindrances that seemed insuperable, tend to distort the view of their historical value, as compared with the clear, distinct, and truthful evidence that lies before us in this Book of Isaiah, and the sacred histories. When Sargon informs us, in his inscriptions, that three hundred and fifty (350) kings of Assyria had reigned before him, and that not one of them had achieved what he had done, we are taught a lesson of wholesome distrust as to the truthfulness of other statements in these royal records. The view adopted by Professor Rawlinson and others, in deference to the supposed authority of the Assyrian canon (which Dr Hincks himself does not hesitate to call the work of a blunderer, disproved in some main particulars by weightier evidence), distorts and reverses, in my opinion, that main feature in the history of Hezekiah's reign, on which the whole structure of the Book of Isaiah really depends. I think I have shown that it is opposed to the plain laws of history, as well as to the text of Isaiah, and the Books of Kings and Chronicles. A different view, in full harmony with Scripture, agrees better, I believe, with the substantial testimony of the monuments themselves; and only requires us to admit such a partial disguise and falsification in Sennacherib's cylinders, as we may be quite certain, even from recent examples, so terrible a reverse would occasion in ancient days, no less than in our own. These bulletins of the kings of Assyria, though engraven on stone, were subject to no correction from a free press, and newspaper correspondence. They are steeped throughout in the spirit of idolatrous delusion and vainglorious pride. They are panegyrics rather than annals; and reliance on the perfect accuracy of their statements, when they come into conflict with the words of Scripture, and with the drift and scope of its most central book of prophecy, seems to me a serious error in the comparative estimate of different sources of historical evidence.

Contents: Introduction: Sections:
1. Nature of Scripture Prophecy. 2. Books of Prophets. 3. Life and Times of Isaiah. 4. Structure of Book of Isaiah. 5. 1st Series of Visions
Commentary: 7 Divisions: Chapters:
I. Earliest Prophecies, (1-12). II. Burdens on Nations, (13-27). III. Woes on Israel & Nations, (28-35). IV. Historical Episode, (36-39). V. Later Prophecies, 1st Series, (40-48). VI. Later Prophecies, 2nd Series, (49-60). VII. Latest Prophecies, (61-66).
Appendices: 10:
I. Genuineness of Later Prophecies. II. Structure of Later Prophecies. III. Assyrian Reigns in Isaiah. IV. Prophecy of Immanuel. V. Historical Groundwork of Burdens. VI. Assyrian Overthrow. VII. Controversy with Gentile Idolatry. VIII. Internal Evidence of Isaian Authorship of Chaps (45-66). IX. Chap 66: Events of Last Times. X. Chap 66:22-24: Doctrine of Eternal Judgment.

Introduction: § 1. Nature of Scripture Prophecy: ""In the beginning God created the heavens and the earth." These opening words of the Bible are a key to the true nature of all Divine revelation.... The doctrine of the Fall comes next in order.... Hence arise three kinds of evidence; Miracles, or works of superhuman power; Prophecy, or marks of superhuman foresight; and Moral Beauty, or signs of a goodness, holiness, and moral excellence, truly Divine.... This view of Sacred Prophecy results necessarily from the nature of God the Revealer, and also of man himself, to whom the revelation is made. It is also confirmed by many plain statements of the word of God. It is distinctly affirmed, at least a dozen times, in this one book of Isaiah alone. The later prophets resume the message of the earlier ones with this same truth.... All this magnificent array of seers and prophets, of heavenly dreams, ecstatic visions, and angelic messages, was never devised to give currency to imperfect and mistaken guesses of mere fallible men. The true aim was far higher and nobler, worthy of the sublime agency employed, when "the Lord God of the holy prophets sent his angel to shew unto his servants things which must shortly be done."....The

criticism which starts from a denial of this essential character of Scripture prophecy, as it begins with unbelief, can end only in confusion and darkness. No secondary appliances of human learning can save it from a double sentence of barrenness and blindness. It wearies itself in vain, like the stricken Sodomites, to find the door. With a starting point so false, real insight into the contents and structure of the prophecies must be impossible. The dishonour done to the majesty of God's word recoils upon those who offer it. They seek to degrade it from its true dignity into the mere guesswork of man; and a chaos of hypotheses that exclude, and of guesses that contradict each other, is usually the final result of their most diligent and persevering labours....

§ 2. Books of Prophets: ...Sacred Prophecy, from Abraham to Christ, has four distinct and successive stages. Its main root and source is the promise, with which the New Testament begins, of the Seed of Abraham, in whom all the nations of the earth were to be blessed. In the first stage, from Abraham to Moses and Joshua, this promise was unfolded in its lower and outward sense, the historical pledge of what was deeper, and lay beyond. The seed of Abraham after the flesh, but still in the sacred line of the covenant, grew from a family into a nation, until all the tribes had come to occupy their predicted inheritance. The second stage, reaching from Joshua to David and Solomon, was marked by the advance of the nation into a kingdom. Internal discord, and the strength of heathen adversaries, proved their need of a further gift beyond the inheritance of the land; a righteous King, who might be the Shepherd of the chosen people, and execute justice and judgment in the earth. The main subject of prediction, in this period, was the trials and deliverances of Israel, until the promotion of David, and the promise made to his line, and the reign of Solomon, in whom the typical kingdom reached its highest point of worldly greatness. The prophecies of the more distant future, during this second period, seem to have been in types alone. This typical character may be traced clearly in Moses and Joshua, in Barak and Gideon, and in Samson the Nazarite, whose victories, great in his life, were still greater in the hour of his death. But its fullest exhibition is in David, the king after God's own heart, triumphant through bitter conflict; and in Solomon, the Prince of peace, of surpassing wisdom, the Builder of the Temple of God. The third period reaches from the death of Solomon to the Captivity, and the fall of the first temple. Here the type and antitype diverged, and began to stand in evident contrast. The typical kingdom was rent by the great schism of Jeroboam, and gradually declined, till the tabernacle of David was broken down, and became a ruin. But the promise of Messiah, the Son of David, and of the redemption of Zion and Israel, and of all nations through Him, came out into full relief. A new covenant was announced, and the first covenant, waxing old, was ready to pass away. The first prophecy of this period, given to Solomon as soon as the temple was complete, announced its future overthrow, and the fall of the kingdom. A second message, given by Ahijah to Jeroboam, foretold the division of the kingdom, the first main step in its downward progress. A third, in its mention of Josiah, and of his reformation shortly before the kingdom fell, limited and defined the platform on which a new and glorious structure of prophetic hope was to be reared. The miracles of Elijah and Elisha form an historical basis of this prophetic period, just as those of Moses are the foundation of the whole legal covenant. At length, in the later times of the declining kingdom, almost midway between Moses and Christ, from Jonah to the Captivity, during a space of more than two hundred years, we enter on the main period of Old Testament prophecy. It begins, in the Book of Jonah, with a typical prophecy like those of the earlier period. Amidst repeated warnings of judgment coming upon the chosen people for their sins, the type withers and fades, that the antitype may shine out more clearly. At every step in the decay of the kingdom, the voice of promise grows fuller and louder, announcing Immanuel, the King from the stem of David, who would reign and prosper, and execute judgment and righteousness in the earth. The fourth and last stage reaches from the Return to the close of the Canon, and onward to the Birth of Christ. In the Book of Daniel, which links the two periods, three new features appear; a comprehensive view of the future history of the world, great minuteness of historical detail, and a distinct definition of the time of Messiah's coming. Here the predictive character of God's message reaches its height, and forms the basis of all the later prophecies of the New Testament.

The two prophets, Haggai and Zechariah, revive the messages of the earlier prophets, renew the promise of the coming Messiah, and add fresh touches to the grand outlines of a picture already given, which revealed the humiliation and sufferings of Christ, and the glory that should follow. Malachi sums up the controversy of God with His rebellious people, renews the promise implied in the name, Jehovah, and proclaims the rising of the Sun of righteousness, the coming of the Angel of the Covenant, and of the messenger who would prepare His way. Then prophecy is silent, as stars wane before the sunrise, and revives only in the Song of Zacharias, which announces at length the bright dawning of the promised Dayspring from on high." }}

(16) Thoughts on Parts of Prophecy of Isaiah by Benjamin W. Newton (1868).gs.

{{ "Thoughts on Isaiah 1: ...." (*In the Middle Ages, while the Jews turned their eyes incessantly towards the Holy City, the Latins, Greeks, and Mussulmans disputed with each other its possession; and it was during that conflict they were preparing themselves by this very contact for higher destinies. In the present day the force of tradition calls to Jerusalem all who, in one form or another, believe in the Bible. While under the tolerant sovereignty of the Sultan the Latin Catholics and the Orthodox Greeks group their chapels round the Holy Sepulchre, while the Protestants install their Bishop in the Holy City, and the Pope establishes his Legate there, Russia, Austria, France, England, the Israelites multiply their schools and hospitals. And, at the same time, by the increasing facility of communication, by the vicinity of the Isthmus of Suez, by the Mediterranean and the Red Sea, by Syria and Egypt, new life and vigour are being restored to that spot so long deserted. According as civilization returns towards the East, and penetrates into Africa, Jerusalem, the historical centre, is again becoming the material centre of the world....) Such are the principles with, which Western Europe is now entering, with the view of reviving, those ancient countries of the East which were the seats of the world's early civilization. From Egypt, Jerusalem, Assyria, Asia Minor and Greece, have emanated the laws and institutions which have abidingly stamped their impress upon the whole earth. Around those names the history of human greatness in its earliest developments revolves. But all this greatness has been laid low. It has been smitten down under the righteous judgments of God because of its iniquity. Now, however, men have resolved to revive it; and for a season they will succeed. Indeed, we see the hoped-for renovation already commenced. If we compare the present condition of Egypt, or Jerusalem, or Smyrna, or Nineveh, with their condition at the commencement of the present century, the extent of their revival will be seen. No doubt it is as yet in its infancy; but it will advance until "the rivers of Cush" –the Nile and the Euphrates, again become the great commercial arteries of the world. Israel with all their intelligence, and wealth, and commercial aptitude (some among them speaking the language of every known people upon earth) will return to their land and reconstitute themselves there, with Egypt on their right hand, and Assyria on their left –triple pillars apparently of the world's prosperity. Many when they see it will be ready to say that the days of evil are gone, and the hour of promised prosperity come. They will think that Israel has become "a third with Egypt and with Assyria, even a blessing in the midst of the earth: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Indeed, already this and similar passages in Isaiah have been applied to the present revival of civilization in Egypt. It is infatuation: yet not greater, perhaps, than that that has dictated previous interpretations of this passage. Isaiah has long become a sealed book to Christendom. "When conscience slumbers and ceases to distinguish good from evil, Prophecy if read, will only the more deeply blind. (*Thus Vitringa, after an elaborate disquisition, comes to the conclusion that "the great Saviour sent by Jehovah to Egypt (see Is. 19:20) was Alexander the Great:" and that the time when Egypt becomes, with Israel and with Assyria a blessing in the midst of the earth, was when the Ptolemies ruled over it. There are few periods at which

Egypt has more been a sink of corruption than under them. Yet even Barnes assents to this interpretation of Vitringa !)"....

Notes on Isaiah 1:1: ...."In all books of prophecy the commencing visions are wide and comprehensive. Accordingly, the first chapter of Isaiah includes all the period of which the Book as a whole treats. It reaches onward to that still future hour, when Zion, purified by judgment, shall have "her judges restored as at the first, and her counsellors as at the beginning." [See verse 25 & 26.] Subsequent visions, therefore, do but retrace the period, or part of the period included in the first chapter. With the exception of one passage which speaks of the creation of "new heavens and a new earth" after the millennial heavens and earth have passed away, none of the subsequent visions extend beyond the period to which the first chapter brings. The like is true of the visions into which the Book of Daniel and the Revelation are divided. As in Isaiah, so in them, the several visions are not to be read as if chronologically successive. They are supplementary one to the other –the later visions retracing, and bringing out with further detail, points to which earlier visions had more briefly referred."....}}

(17)
Companion Bible Authorized Version of 1611, Structures & Notes, Critical, Explanatory & Suggestive & 198 Appendixes by E. W. Bullinger. (1900.1964.2005).

(Introversion.)
1:1: Title. (Vision of Isaiah benAmoz: Judah & Jerusalem: Days of Uzziah, Jotham, Ahaz, & Hezekiah: Kings of Judah.)

A l 1:2-5:30. Exhortations: Reprehensory. Prophetic.
B l 6:1-13. Voice from Temple. Scattering.
C l 7:1-12:6. Historic. Events & Prophecies (Ahaz).
D l 13:1- 27:13. Burdens. Alternated with Israel's Blessings.
D l 28:1-35:10. Woes. Alternated with Jehovah's Glories.
C *l* 36:1-39:8. Historic. Events & Prophecies (Hezekiah).
B l 40:1-11. Voice from Wilderness. Gathering.
A l 40:12- 66:24. Exhortations. Promissory. Prophetic.

CB.EWB: Book of Prophet Isaiah:

{{ “The Structure, above, declares the unity of the book, and effectually disposes of the alleged dual authorship and the hypothetical division of the book by modern critics into two parts: the "former" part being chs. 1-39, the "latter" part chs. 40-66. The "Voice", in ch. 40:1-11, is necessitated in order to complete the "Correspondence" with 6:1-13; and, if an hypothesis is admitted on the one side, then it must be admitted on the other; and it is hypothetically incredible that this dual reference to the "voice" could have been the outcome of a dual authorship. For other evidences, see Ap. 79, 80, and 82. The '*Date*' of the book is given as "in the days of Uzziah, Jotham, Ahaz, and Hezekiah". In ch. 6:1, the prophecy there is given as being "in the year that king Uzziah died". According to Ap. 50, p. 59 (cp. Ap. 77), Uzziah died in 649 B.C. Historically, Isaiah disappears from view after delivering the great prophecy of the Babylonian Servitude (2nd Kings 20:16-18 & Isa. 39:1-8). This was in the year 603 B.C., after Hezekiah's illness at the close of the siege of Jerusalem by Sennacherib in Hezekiah's 14th year (cp. Ap. 60, p. 60). We have thus

two fixed dates, and between them a period of forty-six (46) years, during which, undoubtedly, "the Word of Jehovah came" through Isaiah, and "God spake" by him. Though this period was covered and overlapped by the Prophet's life, it was not the whole of the period covered by the "*vision*", which goes far beyond the prediction of the Babylonish Captivity. Hezekiah lived for fifteen (15) years after his illness, dying therefore in 588 B.C. Manasseh, his son, born in the third of the fifteen added years, succeeded in the same year (688 B.C.). How soon after his accession the Manasseh persecution began we are not told; but it is highly improbable that a boy of '*twelve*' years would immediately commence the horrible things of which we are told in 2nd Kings 21 & 2nd Chron. 33. The unutterable "religious" practices that lie behind the descriptive words in these chapters point clearly to some four or five years later, when Manasseh would be sixteen (16) or seventeen (17). According to Jewish tradition, Isaiah perished in the Manassean persecution; when, it is said, he took refuge inside a hollow mulberry tree, which Manasseh ordered to be sawn through. This may be referred to in Heb. 11:37, If we take the 5th year of Manasseh (584 B.C.) as the date of Isaiah's death (violent or natural, we have no means of determining), then, from "the year that King Uzziah died" (6:1, which forcibly suggests the '*terminus a quo*' [earliest] of the whole book) to this point, we have sixty-five years from the commencement of the "visions" till the supposed date of his death (649-584 B.C. =65). See Ap. 77. If Isaiah was about the same age as Samuel, Jeremiah, & Daniel were, at the beginning of their ministries, viz. 16-18, then we may conclude that the length of his life was some 81-83 years. There is no evidence that "the Word of the LORD came" to Isaiah after the reign of Hezekiah ended in 588 B.C. therefore the whole period covered by "the vision" of Isaiah is '*sixty-one*' years (649-588 =61). From that year onward till the '*thirteenth*' (13th) year of Josiah in 518 B.C., there were seventy (70) years during which God did not speak by the prophets" (589-518 = 70). The chart of the Prophets (see Ap. 77) shows that 'Isaiah' was contemporary with '*Hosea*' from 649-611 B.C. = 38 years; with '*Micah*' from 632-611 B.C. =21 yrs; & with '*Nahum*' in the year 603 B.C.= 1 year." }}

Appendix 77: TABLE:

{{ "5. It will be seen on referring to the Chart on p.113 that the 16 prophetical books fall into four remarkable and well-defined divisions, separated by three "breaks", or periods of years, as shown below:
Books & Years: (some 300 Years).
1st Group: 6 Prophets: Jonah, Amos, Hosea, Isaiah, Micah, Nahum; for (102 yrs).
Then follows a great "gap" or "break " of (70 yrs).
2nd Group: 7 Prophets: Jeremiah, Habakkuk, Zephaniah, Daniel, Joel, Ezekiel, Obadiah; for (94 yrs).
Followed by a "gap" or" break " of (14 yrs).
3rd Group: 2 Prophets: Haggai, Zechariah; for (7 yrs).
Then follows a "gap " of (29 yrs).
Which is closed by the Prophet Malachi.
The whole period covered by the sixteen (16) prophets is therefore (316 yrs).

From the above it is seen that Malachi is to be reckoned as being separate and apart from the rest; and not, as usually presented, linked together with Haggai & Zechariah. "By the Hebrews, 'Malachi' is known as *'the Seal of the Prophets*', and as closing the Canon of the Jewish Scriptures." The other fifteen (15) prophets (5x3) arrange themselves in three groups of 6, 7, & 2; and the period covered by these collectively –including the breaks– is 287 years (forty -one 'sevens' (41x7)).

6. The 1st Group commences with Jonah and ends with Nahum. Both are connected with Nineveh. This group consists of six prophets, and the period they cover is 102 years (seventeen '*sixes*' (17x6)). Between the 1st & 2nd Groups there is the great "gap" or "break " of seventy (70) years (ten '*sevens*' (10x7), see Ap. 10). According to Jewish tradition, '**Isaiah**' perished in the Manassean persecution (see the Note on p. 930). If this persecution took place, or culminated, about '*five*' years after Manasseh's accession –as is most probable– this would be 584 B.C.; and that year is '*sixty-five*' (65) years from the

'*dated*' commencement of Isaiah's "Vision": viz., the year in which King Uzziah died (649 B.C.: see Ap. 50. VII, p. 68, and cp. the Chart on p.113). We have, however, no indication that "the Word of the Lord came" to '**Isaiah**' '*later*' than the end of the reign of '**Hezekiah**', and '**Manasseh's**' accession in 588 B.C. Therefore, from that year on, and until "the thirteenth (13th) year of Josiah" (518 B.C.), there was no "coming" of "the Word"; but, instead, a long solemn silence on the part of Jehovah for '*seventy years*'! (588-518 =70). This silence was broken at length by the Divine utterances through '**Jeremiah**', '**Habakkuk**', & '**Zephaniah**' simultaneously, in 518 B.C.; and the Word then "came" in an unbroken sequence of '*ninety-four*' years (518-424 =94) through the '*seven*' prophets associated with the final scenes in the history of the '*Southern*' Kingdom, '*Judah*' –including the Babylonian Captivity– as the six earlier prophets had been associated with the closing scenes of the '*Northern*' Kingdom, which ended in 601 B.C.

2nd Group closes with the latest date recorded by Daniel, "the third (3rd) year of Cyrus" (Dan. 10:1), i.e. in 424 B.C.

Then occurs a short break of '*fourteen*' (14) years (two '*sevens*') between '**Daniel**' & '**Haggai**' (424-410 =14), followed by:

3rd Group, consisting of '**Haggai**' & '**Zechariah**', extending over '*seven*' years (410-403 =7).

The seven (7) years covered by Zechariah are succeeded by the last "break" of '*twenty-nine*' (29) years, closed by the affixing of "the Seal of the Prophets", '**Malachi**', in 374 B.C. This was exactly '*thirty years*' (30) from the restoration of the Temple worship and ritual, commencing after the Dedication of the Temple in 405 B.C., with the First Passover in Nisan, 404 B.C. (Ap. 58, p. 84). This year (374 B.C.) marked the commencement of the last great national testing time of the People in the land: viz. '*four hundred years*' (40x10 =400), and ended with the beginning of Christ's ministry in A.D. 26. .

7. On examining this chronological grouping, it will be seen that it presents the prophetical books to us '*as a whole*'; and thus, in a manner is at variance with the usual classification into "Four Prophets the Greater (or Longer), & Twelve Prophets the Minor or (Shorter)." Although it is, of course, manifestly true that '**Isaiah**', '**Jeremiah**', '**Ezekiel**', & '**Daniel**' are "greater", in the sense that they are messages of ampler dimensions, and far wider scope than the majority of the others, yet –according to their chronological positions in the Scriptures, as shown in the Chart (p. 113)– it would appear that they are grouped together by the Divine Spirit, with the so-called "Minor" (or Shorter) prophets, as being '*units*' only in a particular "coming" of the Word of Jehovah, during certain clearly defined periods of time connected with the close of the national history of Israel's sons as possessors of the land.

It is interesting to note the close association of the figures "6" & "7" with these periods:

(a) The three groups together cover a period of 203 years, during which "the Word of the Lord came" through the prophets (102 x 94 x 7 =203); and 203 is twenty-nine '*sevens*' (29x7). [See above at # 5.]

(b) The prophecies of the 1st Group, linked together by the number of Man "6" (Ap. 10), are seen to be closely connected with the last hundred (100) years or so of the Northern Kingdom. The prophecies of the 2nd Group, linked together by the special number of Spiritual Perfection "7" (Ap. 10), are as closely connected with the destruction and punishment of '**Judah**' & '**Jerusalem**'.

(c) In the 1st Group, '**Hosea**', '**Isaiah**', & '**Micah**' were contemporary for twenty-one years (three '*sevens*' (3x7)); viz. from 632 to 611 B.C. In the 2nd Group, '**Jeremiah**', '**Daniel**', '**Joel**', & '**Ezekiel**' are contemporaries for seven years (one '*seven*'); viz. from 484 to 477 B.C.

If '**Obadiah's**' date is 482 B.C., then we have five prophets all contemporaries during this period. And five is the number associated with Divine Grace (Ap. 10).

After the "break" of fourteen years (two '*sevens*' (2x7)) between the 2nd & 3rd Groups, we have '**Zechariah**', the last of the fifteen (15) prophets of the three groups, continuing from 410 to 403 B.C. (one '*seven*'); '**Haggai**' being contemporary with him in 410. The fifteen prophets represent the number of Grace thrice repeated (5 x 3).

8. '**Malachi's**' date is 374 B.C. As stated above, this is exactly thirty years after the Restoration, and the resumption of the Temple worship and ritual, beginning with the Passover in 404 B.C. (Ezra 6:19). The

"Seal of the Prophets" was therefore affixed thirty (30) years from that important start-point, and '*twenty-nine*' (29) clear years from Ezra's last date: viz. , 1st of Nisan 403 B.C. (Ezra 10: 17), the year that witnessed the Dedication of the Wall (Neh. 12:27-47) and the Reformation of the People under Nehemiah (Neh. 13:1-31).

9. It may also be noted that the Book of '**Jonah**' –the prophet quoted by our Lord as the "Sign" of His own Resurrection– '*commences*' the grouped fifteen (15), while '**Zechariah**' '*ends*' them with the glorious and detailed statements of the Return of the King to reign as "the Lord of all the earth".

Again: as the "break" of twenty-nine (29) years follows after '**Zechariah**', before the "Seal'', '**Malachi**', is affixed in 374 B.C., this points to a fact of great importance: viz., that '*the O.T. is really closed by the Book of Zechariah and not Malachi, as usually understood*'. Malachi marks the commencement of the great final probationary period of 400 years, which ended with the coming of "My Messenger" (John the Baptist) followed by the Advent of "the Messenger of the Covenant" (Messiah Himself).

'**Malachi**' is thus seen to be linked on to John the Baptist (cp . Mal. 4:5,6, and Matt. 11:10-15), and "seals" together the last page of the O.T., and the beginning of "The Book of the Generation of Jesus the Messiah."" }}

Appendix 80: Isaiah: Quotations & Allusions in New Testament:

{{ The prophet Isaiah is quoted or referred to some eighty-five (85) times in the New Testament. But several passages are cited or alluded to more than once; so that sixty-one (61) separate passages are referred to in these eighty-five (85) New Testament citations. Of these sixty-one (61) passages in Isaiah, it will be noticed that twenty-three (23) are from the alleged "former" part of Isaiah (chs. 1-39), and are cited thirty-two (32) times; while thirty-eight (38) (the larger number) are cited from the alleged "latter" part (chs. 40-66) which is most called in question by modern critics. These sixty-one (61) passages are cited eighty-five (85) times. The following table exhibits the whole; and the evidence hereby afforded, as to the unity of the authorship of Isaiah, may be added to that already given in Ap. 79:....The eighty-five (85) citations or allusions are distributed as follows: In Matt. there are (9); Mark, (6); Luke (5); John, (5); Acts, (5); Rom., (18) (8 from the "former" part, & 10 from the "latter"): 1st Cor., (6); 2nd Cor., (4); Gal., (1); Eph., (2); Phil., (1); 1st Thess., (1); 2nd Thess., (1); Heb., (2); James (1); 1st Pet., (5); 2nd Pet., (1); Rev., (12) (5 from the "former" part, & 7 from the" latter").

12 books give 6 direct quotations. 18 books contain 85 allusions to Isaiah. Only 7 books out of 27 have none. The greater part of the New Testament is concerned with establishing the genuineness and authority of the book of the prophet Isaiah, and its one authorship. (See Ap. 79) }}

Appendix 82: Formulae of Prophetic Utterance:

{{ It is clear that there was an appropriate and recognize style of prophetic address, and of the introduction to special prophetic utterances. By attending to this we shall read the prophetic books to an advantage that cannot be realized by submitting, without thought, to the superficial guidance of chapter-beginning and chapter-ending. These will be found of little use in helping us to distinguish separate and distinct prophecies.

In '**Jeremiah**', the formulae are generally "The word of the LORD came", "Thus saith the LORD ", or "The word that came".

In '**Ezekiel**', the call is to the prophet as "son of man ", [benadam, benAdam, Ben Adam] (* Without the article. For the expression "The Son of Man" belongs only to Him Who was "the second man", "the last Adam", the successor or superseder of "the first man Adam" to Whom dominion in the earth is now committed. Cp. Gen. 1:26; Ps. 8:1, 9; Heb. 2:8 "not yet" . See Ap. 98.) and the '*formulae*' is "the word of the LORD came'', many times repeated.

In the Minor (or Shorter) Prophets, it is "The word of the LORD by", "Hear the word that the LORD hath spoken ", or "The burden of the word of the LORD".

In '**Isaiah**', the prophetic utterances have two distinct forms. As to Israel, the chosen People, they open with exclamations, commands, or appeals, such as "Hear", "Listen", "Awake", "Ho", "Arise, shine", "Behold"; while in the case of surrounding nations it was a series of "Burdens" or "Woes "; as well as to Ephraim (28), and to the rebellious sons who go down to Egypt, to the "Assyrian", &c. See the Structures on pp. 930, 1015, and 1104.

An illustrative example of the usefulness of noting these '*formulae*' is furnished by Isa. 34 & 35. Most Commentators make chapter 35 commence a new prophecy, and thus entirely obscure the great issue of the prophecy, which begins in ch. 34:1 with the Call: "'*Come near, ye nations*', to '*hear*' and '*hearken*', ye peoples: let the earth '*hear*', &c. The Call is to witness Jehovah's '*Judgment on Edom*' (in ch. 34), which issues in the salvation of '*Israel*' (in ch. 35). Thus the prophecy is seen to have no break, but forms one complete and comprehensive whole, embracing these two great parts of one subject. In ch. 34 we have the desolation of Edom: wild beasts celebrate the discomfiture of its inhabitants: then, in ch. 35, the wilderness and solitary place are seen to be glad; and, as it were, in sympathy with Divine judgment, the desert rejoices and blossoms as the rose (35:1,2). In the result, ch. 35 shows that the People of Jehovah enjoy the inheritance of the Edomites. Not only are their enemies gone, but so are the wild beasts which were at once the evidences and tokens of their judgment. It will have become the way of holiness; the unclean shall not pass over it; no lion shall be there, but the redeemed shall walk there (35:8,9). But all the beauty of this wonderful transition is lost, when chapter 35 is made the beginning of a new and distinct prophecy; and, more than this, the difficulty is created by the Hebrew suffix "for them", in 35:1. Not knowing what to do with it, the Revisers solve the difficulty by simply omitting these two words "for them"; and this in the absence of any manuscript authority, and without giving in the margin even the slightest hint that they have entirely ignored the Hebrew suffix in the verb '*susum*' (i.e. the final "m"). The two chapters (34 & 35) form a comprehensive message, a matter of world concern: for it combined an implied vindication of the righteousness of God, and a confirmation of His promise to save His People Israel with an everlasting salvation. A failure to recognize the '*formula*' of Isaiah's prophetic utterances led, first, to a misapplication of the chapter, and then to an unjustifiable disregard of the pronominal suffix.

This typical case of confusion, resulting primarily from an unfortunate arrangement in chapter-division, suggests the great importance of care being exercised in a correct individualizing of the prophecies of Holy Scripture. }}

(18)

Isaiah: Book of Isaiah 2 volumes: v1: c1-39, v2: c40-66, & Sketch of History of Israel from Isaiah to Exile, by George Adam Smith, DD. Prof. of Hebrew & OT Exegesis Free Church College, Glasgow. (1908.1902).gs. [J.E. McFadyen in his Isaiah commentary says of G.A. Smith's Isaiah: "The Book of Isaiah, in The Expositor's Bible. Illuminating, eloquent, and stimulating." McFadyen follows Smith in most essentials; but in his Chronology he saw the need to speculate on the date of the "Deutero-Isaiah" (Chaps. 40-55) at about (540 B.C.); & the "Trito-Isaiah" (Chaps. 56-66) at about (460 B.C.); at which time he places Malachi, then at 445 B.C. he has Nehemiah at Jerusalem to Rebuild the Walls.]

Outline & Content: 2 Parts & 9 Books (P. I Bks 1-5 & P. II Bks 1-4):

Part I: Books I - V: **Isaiah: Chapters 1-39**:

Bk I: Chaps 1-7: Isaiah's Preface & Prophecies to Ahaz's Death (c1: 727 B.C.). 3 Jerusalems (c2-4. 740-735 B.C.). LORD'S Vineyard (c5; c9:8-10:4. 735 B.C.). Call & Consecration (c6. 740 B.C. Written 735 or 727 B.C. (?)). World in Isaiah's Day & Israel's God & Map. King & Messiah; People & Church (c7-9:1-8. 735-732 B.C.). Messiah.

Bk II: Chaps 8-11: Prophecies: Hezekiah's Accession to Sargon's Death (727-705 B.C.). God's Commonplace (c28. 705 B.C. ?). Atheism: Force & Fear. (10:2-24. 721 B.C. ?). God's Spirit in Man & Animals (c11; 12. 720 B.C. ?). Drifting to Egypt, 720-705 B.C. (c20 (511 B.C.); c21:1-10 (710 B.C.); c33; c39.
Bk III: Chaps 12-18: Orations on Egyptian Intrigues & Oracles on Foreign Nations (705-702 B.C.). Ariel, Ariel (c29. 703). Politics & Faith; 3 Truths about God (c30-31 (704-?)). Man: Character & Capacity to Discriminate Character; Isaiah to Women (c32:1-8, 9-20 ?). Isaiah to Foreign Nations (c14:28-21 (736-702)). Tyre: Mercenary Spirit (c23 (703 ?))
Bk IV: Chaps 19-26: Jerusalem & Sennacherib (701 B.C.). Lowest Ebb (c36:1 (702 B.C.); (c1 & 22 (702 B.C.)). Turn of Tide: Moral Effects of Forgiveness (c22 (702 B.C.)); Our God: Consuming Fire(c33 (703-?)). Rabshakeh: Last Trials of Faith; Victory: Faith; Review of Isaiah's Predictions: Deliverance of Jerusalem (c36:2-37 703-?). OT Believer's Sick-bed: Difference Christ has made (c38-39 ?). Isaiah's Gospel for Individual?
Bk V: Chaps 27-30: Prophecies Not Relating to Isaiah's Time. Babylon & Lucifer (c12:12-14:23 ?). Wicked City (c13:-14:23). Effect of Sin on our Material Surroundings (c24 ?). God's Poor (c25-27; c34; c35 ?). Resurrection (c26; c27).

Part II: Books I - IV: **Isaiah: Chapters 40-66**:
Bk I: Chaps 1-4: Exile: Isaiah: Date. Isaiah to Jerusalem's Fall (701-587 B.C.). What Israel Took into Exile. Israel; in Exile (587-550 B.C.).
Bk II: Chaps 5-14: Lord's Deliverance. Prologue: 4 Herald Voices (c40:1-11). God: Sacrament (c40:12-31). God: Argument from History (c41). Passion of God (c42:12-17). 4 Points of True Religion (c43-48). Cyrus (c41:2, 25; c44:28-45:13; c46:11; c48:14,15). Bearing or Borne (c46). Babylon (c47). Call to Go Forth (c48). Righteousness: Israel's & God's (c40-66).
Bk III: Chaps 15-20: Servant of the Lord. One God, One People (c41:8-20; 42-43). Servant of the Lord (c41:8-20; 42:1-7, 18 ff; 43:5-10; 49:1-9; 50:4-11; 52:13-53). Lord's Servant in NT. Service of God & Man (c42:1-7). Prophet & Martyr (49:1-9; 50:4-11). Suffering Servant (c52:13-53).
Bk IV: Chaps 21-25: Restoration. Doubts in Way (c49-52:12). Eve of Return (c54-56:8). Rekindling of Civic Conscience (c56:9-59). Salvation in Light (c60-63:7). Last Intercession & Judgement (c63:7-66).

Table of Dates: B.C.
745. Tiglath-pileser II ascends the Assyrian Throne.
740. Uzziah dies. Jotham becomes sole King of Judah. Isaiah's lnaugural Vision (Is. 6).
735. Jotham dies. Ahaz succeeds. League of Syria & Northern Israel against Judah.
734-732- Syrian Campaign of Tiglath-pileser II. Siege & Capture of Damascus. Invasion of Israel. Captivity of Zebulon, Naphtali & Galilee (Is. 9:1). Ahaz visits Damascus.
727. Salmanassar IV succeeds Tiglath-pileser II. Hezekiah succeeds Ahaz (725 ?).
725. Salmanassar marches on Syria.
722 (721 ?). Sargon succeeds Salmanassar. Capture of Samaria. Captivity of all Northern Israel.
720 (719 ?). Sargon defeats Egypt at Rafia.
711. Sargon invades Syria (Isa. 20). Capture of Ashdod.
709. Sargon takes Babylon from Merodach-baladan.
705. Murder of Sargon. Sennacherib succeeds.
701. Sennacherib invades Syria. Capture of Coast Towns. Siege of Ekron & Battle of Eltekeh. Invasion of Judah. Submission of Hezekiah. Jerusalem spared. Return of Assyrians with Rabshakeh to Jerusalem, while Sennacherib's Army marches on Egypt. Disaster to Sennacherib's Army near Pelusium. Disappearance of Assyrians from before Jerusalem –all happening in this order.
697 (696 ?). Death of Hezekiah. Manasseh succeeds.
681. Death of Sennacherib.

607. Fall of Nineveh & Assyria. Babylon supreme. Jeremiah.
599. 1st Deportation of Jews to Babylon by Nebuchadnezzar.
588. Jerusalem destroyed. 2nd Deportation of Jews.
538. Cyrus captures Babylon. 1st Return of Jewish Exiles, under Zerubbabel, soon after.
458. 2nd Return of Jewish Exiles, under Ezra.

(19)
Book of Prophet Isaiah, Edited by Andrew Bruce Davidson, D.D., LL.D. 2nd Edition, Temple Bible Series.(1903).gs.

{{ "In Memoriam: Andrew B. Davidson, D.D., LL.D., Litt. D., Etc., Professor of Hebrew & Oriental Languages, New College, Edinburgh. '*Born*' 1831; 'Elected Professor', May 1863; '*Died*', '*Sabbath*', '*26th January*' 1902.

*It is with deep pain I have to intimate that the death of our venerated contributor, the Rev. Professor A. B. Davidson, D.D., LL.D., etc., occurred while his volume on '*Isaiah*' in the '*Temple Bible*' was passing through the press. He had corrected the proofs and revised of the 'Introduction,' also the proofs of the '*Notes,*' but the latter had not enjoyed his final revision, although probably nothing would have been altered from the form in which he had left them in the corrected proofs. He had been kind enough to offer to aid me with the '*Synchronism of Ancient History,*' and the public will regard the latter with a reverent interest as being the last work on which the mind of the great scholar had been engaged prior to his decease. It was completed and dispatched to me on the evening before the swift and sudden summons came from his Lord to go forth to meet Him. The Synchronism is printed precisely as written, only such changes being made as were unmistakably due to '*lapsus calami*'.*
The General Editor. 29 Bedford Street, London, February 1902." }}

[Davidson's Translation & Notes are excellent in simplicity, scholarship, & sagacity; he makes clear distinction between prose & poetry; no doubt many have learned from him. The Selection below follows his treatment of chapters 1-39, at the end of which he waters down to an insipid taste the authorship & collection, as in these words: ...."There is not in all these chapters the faintest allusion to Isaiah or any attempt to speak in his name. And as to the fact that the prophecies are now connected with prophecies of Isaiah, there is no evidence at all that it was their author who so connected them, or that he has any responsibility for it. The connection was due to the scribes or editors, who collected the precious fragments of prophecy together, and disposed anonymous prophecies under some known prophetic name. Neither can it be shown that in connecting these prophecies with chaps. 1-39 the scribes acted as they did under the belief that the prophecies were by Isaiah. Many other motives may have influenced them. But it is enough to know that the place of the prophecies is due to the collectors and editors, and not to the prophet who was their author. There is a curious fact in connection with the Book of Isaiah, which may not be without significance. The present order of the three great prophets was not the order in which the scribes originally placed them. The oldest order was –Jeremiah, Ezekiel, Isaiah. This may suggest that the scribes were conscious that elements were contained in the Book of Isaiah of a later date than the prophet Ezekiel."]

{{ "Introduction: Contents of 2nd Portion of Book (Isaiah 40-66): {{ (1.) The Situation. The prophet feels himself standing at the end of Israel's history –'*her warfare is accomplished*' He looks into the grave in which all her sorrows, the shame of her youth and the reproach of her widowhood –the afflictions of Egypt, Assyria and Babylon– lie buried. The night is spent and all its uneasy dreams are fled –'*Arise, shine, for thy light is come*!' Only one event now remains to round off the life of Israel –her Restoration. And it

is at the door. Babylon is not yet fallen, but the Medes are at the gates. And Babylon's fall is the fall of Idolatry and Israel's and the world's redemption. The long process-at-law called history is concluded, and Jehovah's cause is won. Israel's Restoration is her entrance on her final blessedness, and the evangelizing of the world –the Lord feeds His flock like a shepherd, and all flesh together see His glory (40:1-11). (2.) The Redemptive Movement. The historical event around which all these prophecies gather is the Restoration of Israel from Captivity in Babylon by the Persian conqueror Cyrus. The prophet foresees this Restoration, and predicts it; he also foresees and predicts the overthrow of Babylon, which must precede it. The Restoration is the Lord's doing, and as all the prophets regard God's great operations in their day as leading in His eternal Kingdom, so to this prophet the downfall of Babylon and the Restoration was Jehovah's final work in the world. The Restoration was, to his religious mind, the gathering together of all the dispersed of Israel –every one called by Jehovah's name (43:4-7); and it was final –Israel was saved with an everlasting salvation (45:17); and it bore in it the revelation of Jehovah's glory to all flesh –'Arise, shine, for the glory of the Lord is risen upon thee, and the nations shall come to thy light' (60:1). It was not Israel alone that this event concerned: '*With a voice of singing declare ye, tell this, utter it even to the ends of the earth: say ye, The Lord hath redeemed His servant Jacob. Listen, ye isles, unto me.. . . The Lord hath said unto me, It is too light a thing that thou shouldst be My servant to restore the tribes of Jacob, I will also make thee the light of the nations, that My salvation may be unto the end of the earth*' (48:20 ff.). The event is of such meaning that all creation utters a jubilant cry over it: '*Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and will glorify Himself in Israel*' (44:23). Around this event of Israel's Restoration by Cyrus, or into it, the prophet pours out all the fulness of his religious thought. And religion is to him the only thing that exists. Jehovah, God of Israel, is a purely redemptive idea. He is infinite in power and mind; He is the First and the Last –History is a Theophany; He is all and in all, but all that He is stated when it is said that He is the Saviour of mankind. Israel too is now a purely religious idea. It is exhausted in its mission, which is to be the '*Servant*' of its God in that operation which exhausts Him –Redemption. But it is the '*people*' Israel that is His servant, not mere missionary individuals out of the people. Israel can fulfil its mission only as a people among the peoples, shining with a Divine light which draws the nations, who come to it saying, '*Surely God is in thee, and there is none else, no God*'! (45:14). Here lies the necessity and the meaning of its Restoration.

Thus, though the prophecies all circle round the Restoration, their subject is nothing else than the bringing in by Jehovah of His universal kingdom. It is this that fills the prophet's mind, and it is this event which he seems to see being accomplished before his eyes. It is Jehovah who accomplishes it, but He employs agents. The operation has both an external and an internal movement. In the external movement Cyrus is His agent, in the internal the Servant of the Lord. Cyrus overthrows Babylon, the idolatrous world, and eternally discredits idolatry; he also restores the captives, rebuilds Jerusalem, and founds the Temple. So the external movement reaches its end (chaps. 40-48). The other movement is inward, being the adjustment of the people's relation to God, the forgiveness of their sins, and the diffusion through all the members of the true spirit of the religion of Jehovah. In all this the agent is the Servant of the Lord. It is true that God blots out the people's transgressions for His name's sake (43:25), but He also lays on the Servant the iniquity of them all (53:6). It is also true that He changes them by pouring out His spirit upon them (44:3), but, the Servant also labours and endures reproach in his calling (50:4-9). The external and internal movements are not kept distinct, for the prophet seems to cherish the hope that Cyrus himself will embrace the faith of Jehovah. The Lord leads him to his victories (1) that he may know that it is the God of Israel who inspires him and girds him; (2) that Israel may be restored; and (3) that men may know from the rising of the sun and from its going down that there is no God but Jehovah (45:1-7).

The Servant of the Lord. There are two questions which the reader of Isaiah should keep well apart. The first is, In whom have the Prophet's ideas of the Servant, his sinlessness, vicarious suffering and spiritual power, been verified in fact and history? And the answer of all interpreters is, In Jesus the

Messiah. This answer was given by the contemporaries of Christ, and it was given by His own consciousness. The other question is, What subject had this prophet in his own mind when he spoke of the Servant? Very various answers have been given to this question. What is of moment is the prophet's ideas, which enriched and deepened the religious thought of mankind before the Lord came, and were seen to be verified in Him when He came." }}

{{"Synchronism of Ancient History: Pre-Exilic Prophetic Period: B.C. 750-300:
[750 .... 700 .... 650 .... 600 .... 550 .... 500 .... 450 .... 400 .... 350 .... 300]

1. '**Israel**': Jeroboam II., '*d. circa*' 745 B.C. Zechariah (6 mnths), Shallum (1 mnth).
744·737. Menachem.
737-736. Pekahiah,
736-730. Pekah.
734. Deportation of People of Galilee & Gilead by Tiglath Pileser.
730-722. Hoshea.
722. Sargon Captures Samaria. End of the Northern Kingdom.

2. '**Judah**': Uzziah '*d. circa*' 740 B.C. Isaiah Prophesies.
740-736. Jotham.
736-728. Ahaz.
735. Syro-Ephraimitic Attack on Judah. Ahaz Appeals to Tiglath Pileser (Pul).
727-699. Hezekiah.

3. '**Assyria & Babylon**':
745-728. Tiglath Pileser (Pul) King of Assyria.
732. Tiglath Pileser Conquers Damascus.
727-723. Shalmanazer IV.
722-705. Sargon (Isaiah 20:1, only mention of him).
720. Sargon Defeats Egypt at Raphia.

4. '**Egypt**', etc.:
728 (?). Ethiopic (25th) Dynasty in Egypt. Sabaco.

5. '**Judah**':
714 (?). Sickness of Hezekiah.
704-701. Revolt of Hezekiah, & Alliance with Egypt.
701. Sennacherib Blockades Jerusalem & Devastates Judah.
698-643. Manasseh.
642-640. Amon.
639-608. Josiah.
626. Call of Jeremiah.
622. Deuteronomy made State Law.
608. Death of Josiah at Megiddo. Jehoahaz (3 mnths).
608-597. Jehoiakim.
597. Jehoiachin (3 mnths). First Captivity to Babylon.
597-586. Zedekiah.
586. Fall of Jerusalem. End of Kingdom of Judah.

6. '**Assyria & Babylon**':
711. Capture of Ashdod by Sargon's Tartan (Commander-in-Chief).
705-681. Sennacherib.
70 l. Mysterious Disaster to Assyrian Army. Retreat of Sennacherib.
681. Sennacherib Murdered by his Sons.
681-668. Esarhaddon.
668-626. Assurbanipal (Sardanapalus).
625. Nabopolassar Ruler of Babylon (Chaldean Dynasty).
666. Fall of Nineveh. End of Assyrian Empire.
605. Nebuchadnezzar (Son of Nabopolassar) Defeats Nacho at Carchemish.
604-562. Nebuchadnezzar King of Babylon. Rise of the Chaldean Empire. Nebuchadnezzar Captures Jerusalem. Temple & City Burnt.

7. '**Egypt**':
716-705. Shabataka.
704-685. Tirhakah.
701. Sennacherib Defeats Egypt at Altaku.
670. Egypt Conquered by Assyrians. End of Ethiopian Dominion soon after.
663-610. Psammetichus.
609-594. Necho.
608. Defeats & Slays Josiah at Megiddo.
605. Defeat of Necho at Carchemish.
594-589. Psammetichus II.
588-570. Hophra (Apries).

8. '**Other Countries**':
717. Overthrow of Hittite Kingdom of Carchemish by Sargon.
628 ff. Scythians Invade Western Asia.

9. '**Judah**':
586. Murder of Gedaliah, Babylonian Governor of Judah. Flight to Egypt.
561. Jehoiachin Released by Evil Merodach, after 37 years' Imprisonment (2nd Kings 25:27).
538. Edict of Cyrus Permitting Return of Jews to Palestine.
537. Return of Exiles to Jerusalem.
520. Haggai & Zechariah. Zerubbabel Governor.
520-516. Rebuilding of Temple.
460 (?). Malachi.
458. Ezra, the Scribe, Comes to Jerusalem.

10. '**Babylon**':
586-573. Siege of Tyre by Nebuchadnezzar.
568. Nebuchadnezzar Invades Egypt.
561-560. Evil Merodach.
559-556. Neriglissar (Nergal-sharezer).
555-539. Nabonidus (Nabunad).

11.'**Egypt**':
570. Amasis.

525. Cambyses Conquers Egypt

12. '**Persia**':
558. Cyrus of Anshan King of Persia.
550. Cyrus Conquers Media (Astyages).
546. Cyrus Defeats Croesus before Sardis. End of Lydian Kingdom.
539. Cyrus Captures Babylon. End of Chaldean Empire.
539-529. Cyrus.
528-522. Cambyses.
521-486. Darius I. (Hystaspis).
485-465. Xerxes (Ahasuerus).
465-424 Artaxerxes I. (Longimanus).

13. '**Judah**':
445. Nehemiah Governor of Jerusalem. Walls of Jerusalem Rebuilt.
444. Reading & Adoption of Law [Torah].
432. Nehemiah again in Jerusalem.
432. Nehemiah banishes Sanballat's Son-in-law (Priest Manasseh), who probably organized the Samaritans into Distinct Religious Community. Somewhat later Temple on Gerizim Erected.
332. Alexander the Great in Palestine.

14. '**Persia**':
423-404. Darius II. (Nothus).
404-3 59. Artaxerxes II. (Mnemon).
359-338. Artaxerxes III. (Ochus).
336-331. Darius III. (Codomannus). Repeated Defeats by Alexander. End of Persian Empire.

15. '**Egypt**':
323-285. Ptolemy I. (Lagos). Ptolemaic Dynasty in Egypt.

16. '**Greece**':
431-404. Peloponnesian War.
323. Alexander dies at Babylon. Partition of his Kingdom into Four.
312. Seleucid Dynasty in Syria. " }}

(20)
Isaiah His Life & Times & Writings Which Bear His Name Rev. Samuel Rolles Driver, D.D. 2dn Edition. (1890).gs.

{{ "Preface: The present volume almost speaks for itself. It is an endeavour to exhibit the character and position of the greatest of the prophets, and to exemplify, by means of the brilliant illustrations which the Book of Isaiah supplies, the historical significance of prophecy. Prophecy is intimately connected with history; and recent discoveries have added greatly to our knowledge of the position and political relations of both Israel and Judah in Isaiah's day. The writer has endeavoured to utilize this knowledge as far as possible. He has sought to interpret the writings which bear Isaiah's name in the light of history, to show how they are correlated throughout with the needs and circumstances of the times which gave them birth, while at the same time they embody elements of permanent validity, and speak to all future

generations. The writings of the prophets –as indeed the Biblical writings generally– when studied attentively, are seen to possess definite and distinctive features, reflecting the individuality of their authors, which are apt to escape the notice of ordinary readers: these the writer has made it his aim, so far as possible, to note and estimate. He has also noticed incidentally some of the difficulties connected with the "fulfilment" of prophecy, which are likewise not apparent to many readers. To the critical questions which arise out of the Book of Isaiah, he has devoted much independent attention; and his conclusions respecting the style and character of its different portions have been tested and confirmed by repeated study of the text, both in itself, and as compared with other writings of the Old Testament. The justification, if justification be needed, of the results to which he has been led, is to be found in the fact that the Old Testament is not a systematic treatise of theology, but the record of a historical revelation, which, just because it was historical, passed through many successive phases, and was completed gradually. The grounds for his conclusions are stated, as fully as the limits and scope of the work permitted, in Chapter V of Part II..... Part I. Isaiah & his Age. Personal Life: ....."It may be desirable at the outset to call attention to a characteristic of the prophets, which must be steadily kept in view if their position and significance is to be rightly apprehended. The prophets, one and all, stand in an intimate relation to the history of their times. Whatever be the truth which they announce, it is never presented by them in an abstract form; it is always brought into some relation with the age in which they live, and adapted to the special circumstances of the persons whom they address. Of course, the principles which the prophets assert are frequently capable of a much wider range of application; their significance is not exhausted when they have done their work in the prophet's own generation; but still his primary interest is in the needs of his own age. The vices which Amos or Hosea denounces are those of the kingdom of Israel, in the middle of the eighth century B.C., and though they would have raised their voice not less loudly had they lived at some other period of Israelitish history, in which the same faults were prevalent, the form which their denunciations assume, the characteristic features of society which they attack, are those of the age in which they themselves lived. Similarly in their theology, while there are naturally a series of fundamental principles common to the prophets generally, each prophet in particular possesses a special individual element, partly conditioned by his own genius and temperament, partly determined by the course of general events in the world in which he moves. As men expressing habitually their judgment on the conduct of public affairs, and holding decided political views, it will be still more evident that the principles advocated by them must stand in a definite relation to the circumstances of particular junctures, and to the attitude assumed on such occasions by the nation generally. The position taken by Amos, for instance, in view of the Assyrians, is very different from that taken by Jeremiah at a subsequent period with reference to the Babylonians. As we shall see, many of Isaiah's most important prophecies are dependent, in their most characteristic features, upon the relation which Judah, through the action of its responsible rulers, occupied alternately towards one or other of the two great empires of Assyria and Egypt. It is thus essential, if the work of any prophet is to be properly understood, to study it in the light of contemporary history. In the case of Isaiah we are peculiarly fortunate in being able to do this; for the decipherment of the Cuneiform Inscriptions of Assyria –one of the most brilliant scientific achievements of the present century– has enabled us to watch the movements of the Assyrian kings, almost year by year, through the whole period of his ministry, and the result has been to exhibit this great prophet's character and position with a distinctness and completeness which, antecedently, would assuredly not have been anticipated. Before proceeding, however, to the details of Isaiah's work it will be necessary, for the reasons stated, to give some account of the condition and prospects, at home and abroad, of the kingdom of Judah, at the time when Isaiah first stepped into public life, in the last year of Uzziah's reign.....But though little can be told concerning the incidents of Isaiah's private life, his personality and character stand before us in his writings with all the certainty and clearness that could be desired. True, a considerable part of the contents of the book which bears his name cannot (as will be seen) be attributed to him; but in the parts which are indubitably his we can watch him, and, as it were, walk by his side,

through all the varied and eventful phases of his forty years' ministry. We can observe him as a reformer, denouncing social abuses, sparing neither high nor low in his fearless and incisive censure. We can follow him as a statesman, devoted patriotically to his country's interests, and advising her political leaders in times of difficulty and danger. We can see him as a theologian, emphasizing old truths, developing new ones, bringing fresh ideas to light which were destined to exercise an important influence in the generations which followed. Throughout the reigns of Ahaz and Hezekiah he is the central figure in Jerusalem, and the position which he there took –his motives, principles, policy, the character of his teaching, the nature and extent of his influence– are all reflected in the collection of his prophecies which we possess. It will be the object of the following pages to present a picture of Isaiah's character and work, under the three aspects mentioned, such as may both justify this estimate of his position, and assist the reader who may desire to understand the volume of his prophecies better."....}}

Chronological Table: B.C. 745-458:
745. '*Tiglath-Pileser III*'.
740. Arpad taken. '*Uzziah*' named (probably: see p. 8).
739. Hamath taken.
738. '*Menahem*' tributary (pp. 7, 13).
734. '*Pekah*' deposed, & slain; succeeded by '*Hoshea*'. Deportation of inhabitants of N. & N.E. districts of Israel (pp. 8, 13).
732. Damascus taken.
727. '*Shalmaneser IV*'.
722. '*Sargon II*'. Fall of Samaria, & end of Northern Kingdom.
720. Defeat of Egyptians under Sabako at Raphia.
711. Siege & capture of Ashdod. Philistia, Judah, Edom, & Moab, "*speaking treason*" with Egypt (p. 45).
710. Defeat of Merodach-Baladan, after sending ambassadors during 12 years (pp. 45, 96). Babylon entered by Sargon.
705. Sennacherib.
703. Defeat of Merodach-Baladan. Palace in Babylon entered and spoiled by Sennacherib.
701. Campaign against Phoenicia, Philistia, & Judah.
696. Babylon entered, and in part demolished, by Sennacherib.
681. '*Esarhaddon*'.
672. Esarhaddon conquers Egypt (comp. allusion, Neh. 3:8-10).
668. '*Asshurbanipal*' (to 626).
633. '*Cyaxares*' founds the Median Empire.
625. '*Nabopolassar*' increases the power of Babylon.
607. Nineveh destroyed by Medes and Babylonians.
604. Nebuchadnezzar defeats Pharaoh Necho at Carchemish. '*Nebuchadnezzar*' succeeds Nabopolassar.
599. '*1st*' deportation of Jewish exiles, with Jehoiachin.
593. '*Astyages*' succeeds Cyaxares in Media.
588. Destruction of Jerusalem by Chaldeans, and '*2nd*' deportation of exiles, with Zedekiah.
561. '*Evil-Merodach*'.
559. '*Neriglissar*'.
555. '*Nabo-Nahid*'.
549. '*Cyrus*' overthrows Median empire of Astyages.
549-538. Period of Cyrus' successes in Western & Central Asia.
538. Cyrus captures Babylon. Main body of exiles return under Zerubbabel.
458. Second return of exiles under Ezra.

(21)
Notes, Critical, Explanatory, & Practical on Book of Prophet Isaiah, with New Translation by Albert Barnes. (1845).gs. [Barnes' commentary is excellent & rewarding.]

Introduction: § 6: Quotations of Isaiah in NT:

{{ "Isaiah has been generally supposed to refer more fully to the time of the Messiah, than any other of the prophets. It is natural, therefore, to expect to find his writings often quoted or appealed to in the New Testament. The frequency of the reference, and the manner in which it is done, will show the estimate in which he was held by the Saviour, and by the apostles. It may also contribute, in some degree, to the explanation of some of the passages quoted, to have them convenient for reference, or for examination. The meaning of Isaiah may be often determined by the inspired statement of the event referred to in the New Testament; and the meaning of a New Testament writer likewise by a reference to the passage which he quotes. In regard to those quotations, also, it may be of use to bear in remembrance, that a portion is made distinctly and literally from the Hebrew, and agree also with the Septuagint version, or are in the words of the Septuagint; a portion agree with the Hebrew in sense, but not in words; a portion are made from the Septuagint translation, even when the Septuagint differs from the Hebrew, and in some cases there is a bare allusion to a passage. It has been thought that it might be useful to furnish a classification of the entire passages which are quoted in the New Testament, under several heads, that they may be seen at one view, and may be compared at leisure. For this selection and arrangement, I am mainly indebted to **Horne**. (Intro. vol. II. p. 343, seq.)

I. '***Quotations agreeing exactly with the Hebrew***'. Isaiah: Chapter & Verse: (10 Quotes)
'***53:4***' in Mat. 8:17. '***53:12***' in Mrk 15:28; Lke 22:37. '***53:1***' in Jhn 12:38; (cmp. Rom. 10:16).
'***52:15***' in Rom. 15:21. '***22:13***' in 1st Cor. 15:32. '***25:8***' in 1st Cor. 15:54. '***49:8***' in 2nd Cor. 6:2.
'***54:1***' in Gal. 4:27. '***8:17,18***' in Heb. 2:13.
II. '***Quotations nearly agreeing with the Hebrew***'. (8 Quotes)
'***7:14***' in Mat. 1:23. '***6:9,10***' in Mat. 13:14,15; (cmp. Acts 28:26; Mrk 4:12; Lke 8:10).
'***54:13***' in Jhn 6:45. '*66:1,2*' in Acts 7:49, 50. '***49:6***' Acts 13:47. '***52:5***' in Rom. 2:24.
'***1:9***' in Rom. 9:29. '***8:14***' in Rom. 9:33. '***52:7***' in Rom. 10:15. '***65:1,2***'. in Rom. 10:20,21.
'***29:14***' in 1st Cor. 1:19. '***40:13***' in 1 Cor. 2:16. '***28:11,12***' (Cmp. Rom. 11:34; 1st Cor. 14:21).
'***40:6,7,8***' in 1st Pet. 1:24,25. '***53:9***' in 1st Pet. 2:22. '***53:5***' in 1st Pet. 2:24.
'***8:12,13***' in 1st Pet. 3:14,15.
III. '***Quotations agreeing with the Hebrew in sense, but not in words***'. (7 Quotes)
'***40:3,4,5***' in Matt. 2:3; (Cmp. Mrk 1:3; Lke 3:4-6). '***42:1-4***' in Matt. 12:18-21.
'***59:7,8***' in Rom. 3:15-17. '***10:22,23***' in Rom. 9:27,28. '***45:23***' in Rom. 14:11. '***11:10***' in Rom. 15:12.
'***52:11,12***' in 2nd Cor. 6:17.
IV. '***Quotations which give the general sense, but which abridge, or add to it***'.
'***6:9,10***' in Jhn 12:40; Mat. 13:14,15; Mrk 4:12; Lke 8:10; Acts 28:26. '***29:10***' in Rom. 11:8.
V. '***Quotations which are taken from several different places***'.
'***26:16***'; '8:14' in Rom. 9:33. '***29:10***'; '6:9'; 'Ezek. 12:2' in Rom. 11:8. '***62:11***'; 'Zech. 9:9' in Mat. 21:5.
VI. '***Quotations differing from the Hebrew, but agreeing with the Septuagint***'.
'***29:13***' in Mat. 15:8,9. '**55:3**' in Acts 13:34.
VII. '***Quotations in which there is reason to suspect a different reading in the Hebrew, or that the words were understood in a sense different from that expressed in our Lexicons***'.
'***60:1,2***' in Lke 4:18,19. '***53:7,8***' in Acts 8:32,33. '***59:20,21***' in Rom. 11:26,27. '***64:4***' in 1st Cor. 2:9.
'***42:2, 4***' in Mat. 12:18, 21.
VIII. '***Allusion to a passage in Isaiah***'.

'***12:3***' in Jhn 8:37,38.
IX. '***Quotations made from the Septuagint***' (LXX, 70).

Many of the passages above referred to, are made also from the Septuagint, when that version agrees with the Hebrew. I refer here to a few passages which have not been noted before. The apostles wrote in the Greek language, and for the use of those who spoke Greek, and among whom the Septuagint was extensively used. Occasionally, however, they quoted directly from the Hebrew [or Aramaic], that is, made a translation themselves, or quoted according to the general sense. All the quotations that are in accordance with the Septuagint, or that vary from it, may be seen in **Horne's** Intro. vol. ii. pp. 387, 428.
'***49:6***' in Acts 13:47. '***65:1,2***' in Rom. 10:20,21. '***52:15***' in Rom. v. 21. '***49:8***' in 2nd Cor. 6:2.
'***29:13***' in Mat. 15:8,9. '***55:3***' in Acts 13:34. '***53:12***' in Mrk 15:28; Lke 22:37.
X. '***Quotations which differ from the Hebrew & the Septuagint, & which were perhaps taken from some version or paraphrase [or Aramaic], or which were so rendered by the sacred writers themselves***'.
'***9:1,2***' in Matt. 4:15,16. '***42:1,4***' in Matt. 12:18, 21.

To none of the writers of the Old Testament are there so many allusions by the apostles and evangelists as to Isaiah; and hence it is manifest that a correct exposition of this book must go far to throw a clear light on a considerable portion of the writings of the New Testament. Indeed, so numerous are these quotations, and so entirely do the writings of Isaiah harmonize with those of the New Testament, that it may be regarded almost as an indispensable part of the work of explaining the New Testament, to explain Isaiah. They seem to be parts of the same work, and an exposition of the apostles and evangelists can hardly be deemed complete, without the accompaniment of the evangelical prophet." }}

§ 7. Character & Nature of Prophecy:

{{ "I. The words prophet and prophecy are used in the Bible in a larger sense than they are commonly with us. We have attached, in common usage, to the word prophet, the idea simply of one who foretells future events, (prophētēs) from (prophēmi) to speak before, to foretell. To a correct understanding of the prophetic functions, and of the writings of the prophets, however, it is necessary to bear in remembrance, that this office of foretelling future events, comprised but a small portion of their public duties. They were the Messengers of God to His people and to the world; they were appointed to make known His will –to denounce His judgments –to rebuke the crimes of rulers and people– to instruct in the doctrines of religion, and generally to do whatever was needful to be done in order effectually to promulgate the will of God. The prophet was, therefore, a man who was commissioned to rebuke kings and nations, as well as to predict future events. With the idea of a prophet there is '*necessarily*' connected the idea that he spoke not his own thoughts, but that what he uttered was received directly from God in one of the modes in which that will was made known. He was God's direct ambassador to men, and of course was a man who was raised up or designated by God Himself, and called to this work from any and every rank of life. He was not '*trained*' for this office, since a man could not be trained for inspiration, though it was a matter of fact that several of the prophets were taken from the "school of the prophets," or from among the "sons of the prophets." (1st Kings 20:35; 2nd Kings 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1.) Yet the choice from among them for anyone to perform the functions of the prophet under divine inspiration, seems to have been incidental, and not in a uniform mode. A large part of prophets had no connexion with those schools. Those schools were usually under the direction of some inspired man who was a prophet, and were probably designed to train those educated there for the functions of public teachers, or for the stations of learning under the theocracy; but they could not have been regarded as intended to train for that office which depended wholly on the direct inspiration of God.

The word rendered prophet (nabi'), '*Nabi*' Syriac (nabiya') is derived from (naba'), '*Näbä*' not used in Kal, which is probably, according to Gesenius, the same as (nab'), '*Näbä"* the (') '*Ayin*' being softened into '*Aleph*' ('), and which means, to boil up, to boil forth as a fountain; hence, to pour forth words as they do who speak with fervour of mind, or under divine inspiration. The word, therefore, properly means, to

speak under a peculiar fervour, animation, inspiration of mind, produced by a divine influence; to speak, either in foretelling future events, or denouncing the judgment of God when the mind was full, and when the excited and agitated spirit of the prophet poured forth his words as the water is driven from the fountain.

But the word also denotes all the forms or modes in which the prophet communicated the will of God, or discharged the functions of the prophetic office. Hence it is used to denote –1, the predicting of future events; (see Taylor's Heb. Con. or Cruden,) –2, to speak in the name of God, or as His messenger, and by His authority, Ex. 7:1; 4:16; –3, to chant or sing sacred praises to God while under a divine influence, (1st Sam. 10:11; 19:20; 1st Chron. 25:2,3,) –because this was often done by the inspired prophets; –4, to rave, to utter the frantic ravings of the prophets of Baal, (1st Kings 18:29; 1st Sam. 18:10). This latter meaning is in accordance with the customs among the heathen, where the prophet or the prophetess professed to be full of the divine influence, and where that influence was manifested by writhings and contortions of the body, or by a pretended suspension of the powers of conscious agency, and the manifestation of conduct, not a little resembling the ravings of delirium. Hence the Greeks applied the word (mantis) '*mantis*' (from (mainomai) to be mad, to rave, to be delirious) to the frenzied manner of the soothsayers, prophetic oracles, &c. It is possible that the true prophets occasionally, under the power of inspiration, exhibited similar agitations and spasmodic affections of the body, (comp. Num. 24:4; Ezek. 1:28; Dan. 10: 8-10; 1st Sam. 19:24; Jer. 20:7) and that this was imitated by the false prophets. The two main ideas in the word '*prophecy*' relate to the prediction of future events, and to declaring the will of God, denouncing vengeance, threatening punishment, reproving the wicked, &c., under the influence of inspiration, or by a divine impulse.

In order to obtain a clear idea of the nature of prophecy, it is important to have a correct apprehension of the '*modes*' in which God communicated His will to the prophets, or of the manner in which they were influenced, and affected by the prophetic '*afflatus*' or inspiration [Ciceronian, outflowing, breathing, blowing, to, into, in, out, etc.]. Of course, all the light which can be obtained on this subject is to be derived from the sacred Scriptures; but the subject is involved still in much obscurity. Perhaps the following will include all the modes in which the will of God was made known to the minds of the prophets, or in which they received a commission from God, and a knowledge of what they were to communicate to others.

1. **A direct commission by an audible voice from heaven, spoken in a solemn manner, and in circumstances in which there could be no doubt of the call**. Thus Moses was called by God at the bush, Ex. 3:2-6; Isaiah in the temple, Isa. 6:8, seq: Samuel by God, (1st Sam. 3:4, 6, 8, 10; Jeremiah, Jer. 1:4; Ezek. 1:3; and perhaps Joel 1:1; Amos 1:1; Jonah, Jon. 1:1; Micha, Mic. 1:1, &c.) In these cases there was [no] doubt on the mind of the prophet of his call, as it was usually in such circumstances, and probably in such a manner as to leave the fullest demonstration that it was from God. There is not evidence, however, that the whole message was usually communicated to the mind of the prophet in this manner. Perhaps the first call to the prophetic office was made in this mode, and the nature of the message imparted in the manner that will be specified soon. And perhaps while the primary call to the office was made in this manner, the subsequent will of God may have been made known in many different ways. All that is essential to the correct understanding of this is, that there was a clear designation to the prophetic office.

2. **The will of God was made known by dreams. Instances of this kind are common in the sacred scriptures, as one of the earliest modes of communication between God and the soul**. The idea seems to be, that the senses were locked up, and that the soul was left free to hold communication with the invisible world, and to receive the expressions of the will of God. The belief that God made known His will in this manner was by no means confined to the Jewish nation. Thus God informed Abimelech in a dream, that Sarah was the wife of Abraham, Gen. 20:3, 6. Joseph was early favoured with prophetic dreams, which were so clear in their signification as to be easily interpreted by his father and brethren, Gen. 37:4, 5, 6. The butler and baker in Egypt both had dreams predicting their future destiny, Gen. 40:5; and Pharaoh had a dream of the future condition of Egypt which was interpreted by Joseph, Gen. 41:7, 25.

God spoke to Jacob in a dream, Gen. 31:11; and it was in a dream that He made His promise to impart wisdom to Solomon, 1st Kings 3:5. Nebuchadnezzar had dreams respecting his future destiny, and the kingdoms that should arise after him, Dan. 2:1, 5; and the will of God was made known to Daniel in a dream, Dan. 1:17; 7:1. God expressly declared that He would make known His will by dreams, Num. 12:6. "If there be a prophet among you, I the Lord will make Myself known to him in a vision, and will speak unto him in a dream." Thus also in Joel 2:28, "Your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions." The false prophets pretended also to have dreams which conveyed to them the will of God. The ancient belief on this subject is expressed in a most sublime manner, in the language of Elihu, as addressed to Job, which I give in the translation proposed by Dr. Good: (Job 33:14-16)

"**Yet at one time, God speaketh out: And at other times doth He not make it plain?**
In a dream, a vision of the night: When deep sleep falleth upon man:
In slumberings upon the couch:
Then openeth He men's ears: And impresseth for their admonition:
Turning aside the man of stratagem: Or He rooteth out from a man obstinacy".

It is now impossible to determine in what way God thus communicated His will; or how it was known that the thoughts in sleep were communicated by God; or what criterion the prophet or other person had, by which to distinguish these from common dreams. The '*certainty*' that they were from God is demonstrated by the fact, that the event was strikingly and accurately fulfilled, as in the case of Joseph, of Pharaoh, of Nebuchadnezzar, of Daniel, &c. There is no instance in which the will of God seems to have been communicated to Isaiah in this manner; and it is not needful to my purpose to pursue this part of the inquiry any further. The mode in which the will of God was made known to Isaiah, was mainly, if not entirely, by '*visions*', ch. 1:1; and that mode will demand a more full and distinct examination. It may just be remarked here, that no man can demonstrate that God '*could*' not convey His will to the mind in the visions of the night or in dreams; or that God could not then have access to the soul, and give to the mind itself some certain indications by which it might be known that the communication was from Him. It is possible that the mode of communicating the will of God by the '*dream*' (chalom) ; '*hhalom*'; did not differ '*essentially*' from the mode of '*the vision*' (chazon) '*hházön*' by causing a '*vision*' of the subject, as in a landscape, to pass before the mind.

3**. The prophets were brought under such an influence by the divine Spirit, as to affect their physical system, to take away their strength, and in this state, the will of God was made known to them**. '*In what way*' the will of God was '*then*' communicated we may not be able to determine. I speak only of an overpowering influence which took away their strength, gave them such views of God and truth as to weaken their animal frame, and evidently such, in some instances, as to produce a state of '*ecstacy*', or a '*trance*', in which the truth was made to pass before them by some direct communication which God had with their minds. In these cases, in some instances at least, the communication with the external world was closed, and God communicated His will immediately and directly. Reference to this is not unfrequently made in the Scriptures, when there was such a powerful divine influence as to prostrate the frame, and take away the strength of the body. Thus in Ezek. 1:3, "The hand of '**Jehovah**' was then upon me." Cornelius, a Lapide, remarks on this passage, that "the prophets took their stations by the side of a river, that in the stillness and delightful scenery around them, they might, through the soft pleasing murmur of the waters, be refresh enlivened, and prepared for the divine ecstasies." (Bib. Repository, vol. II. p. 141) It is more natural, however, to suppose that they did not court or solicit these influences, but that they came upon them by surprise. Jer. 20:7, "Lord, thou hast persuaded me, and I have suffered myself to be persuaded; thou hast been too strong for me, and hast prevailed." This seizure is indicated in 1st Sam. 19:20, "The Spirit of God was upon the messengers [of Saul] and they also prophesied." In 1st Sam. 19:24, the '*power*' of the prophetic impulse is indicated by the fact, that it led Saul to strip off his

clothes, probably his robes, and to prophecy in the same manner as Samuel, and in the statement that "he lay down naked all that day, and all that night," under the prophetic impulse.

The '*effect*' of this strong prophetic impulse on the body and the mind is indicated in the following passages: –It is said of Abraham in Gen. 15:12, when he had a vision, "Behold terror and great darkness came upon him." It is indicated in a remarkable manner in the case of Balaam, Num. 24:4, 16. It is said of him, that he "saw the vision of the Almighty, falling '*into a trance*', (LXX. 'who saw the vision of God (en hupnö [whence our 'hypnotic' state, i.e. 'trance']), in sleep,') but having his eyes open." He was probably overcome, and fell to the ground, and yet his eyes were open, and in that state he uttered the prediction respecting Israel. His strength was taken away, and he fell to the earth –in a manner similar to that of Saul. The same effect is indicated in regard to John, (Rev. 1:17,) "And when I saw Him, I fell at His feet as dead." So of Ezekiel, (ch. 1:28,) "And when I saw it, I fell upon my face, and I heard a voice of one that spoke." And in a more remarkable manner in the case of Daniel, (ch. 10:8,) "Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." And again, (ch. 8:27,) "And I Daniel fainted, and was sick certain days." That there was a remarkable agitation of the body, or suspension of its regular functions, so as to resemble, in some degree, the ravings of delirium, is apparent from 2nd Kings 9:11; Jer. 29:26. And the nature of the strong prophetic impulse is perhaps indicated in the expression in 2nd Pet. 1:21, "Holy men of God spake as they were moved ((pheromenoi) borne along, urged, impelled,) by the Holy Ghost."

That it was supposed that the prophetic impulse produced such an effect on the body, as is here represented, is well known to have been the opinion of the heathens. The opinion, which was held by them on the subject, is stated in this beautiful manner by Plato: "While the mind sheds its light around us, pouring into our souls a meridian splendour, we being in possession of ourselves, are not under a supernatural influence. But after the sun has gone down, as might be expected, an ecstacy, a divine influence, and a phrensy upon us. For when the divine light shines, the human goes down; but when the former goes down, the latter rises and comes forth. This is what ordinarily happens in prophecy. Our own mind retires on the advent of the divine Spirit; but after the latter has departed, the former again returns." Quoted in Bib. Repos. vol. II. p. 163. In the common idea of the Pythia, however, there was the conception of derangement, or raving madness. Thus Lucan: (in 'Pharsalia, V')

–Bacchatur demens aliena per antrum: Colla ferens, vittasque Dei, Phoebaeaque serta
Erectis discussa comis, per inania templi: Ancipiti cervice rotat, spargitgue vaganti:
Obetantea tripodal, magnoque exaestuat igne: lratum te, Phoebe, ferens.

"She madly raves through the cavern: Impelled by another's mind:
With the fillet of the god, & the garland of Phoebus, shaken from her erected hair:
She whirls around through the void space of the temple:
Turning her face in every direction:
She scatters the tripods which come in her way: & is agitated with violent commotion:
Because she is under thy angry influence, O Apollo."

Virgil has given a similar description of a demoniacal possession of this kind: ('*Aeneid*', 6. 46, seq.)

–Ait: Deus, ecce, Dena! cui talia fanti: Ante fores, subito non vultus, non color unus:
Nec comptae mansere comae; sed pectus anhelum:
Et rabie fera corda tument: majorque videri: Nec mortale sonans; alllata est numine quando: lam propriore Dei.

"I feel the God, the rushing God! she cries:
While thus she spoke enlarged her features grew:
Her colour changed, her locks dishevelled flew.

The heavenly tumult reigns in every part: Pants in her breast & swells her rising heart:
Still spreading to the eight the priestess glowed: & heaved impatient of the incumbent God.
Then to her inmost soul, by Phoebus fired: In more than human sounds she spoke inspired."
('*Pitt*.'. See also '*Aeneid*', 6. 77, seq.)

From all such mad and unintelligible ravings, it is evident that the true prophets were distinguished. The effect of the true inspiration on the physical condition of their bodies and minds may be expressed in the following particulars: (*a*.) It prostrated their strength; threw them on the ground, as we have seen in the case of Saul, and of John, and was attended occasionally with sickness, as in the case of Daniel. There seems to have been such a view of God, of His glory, and of the events which were to come to pass, as to take away for a time their physical strength. Nor is there anything improbable or absurd in this. In the language of Prof. **Stuart**, (Bib. Repos. II. p. 221) we may ask, " Why should not this be so? How could it be otherwise than that the amazing disclosures sometimes made to them should affect the whole corporeal system? Often does this happen when one and another scene opens upon us in a natural way, and which has respect merely to things of the present world. But when the future glories of the Messiah's kingdom were disclosed to the mental eye of a prophet or a seer; when the desolation of kingdoms, and the slaughter of many thousands, the subjugation and massacre of God's chosen people, famine, pestilence, and other tremendous evils were disclosed to his view, what could be more natural than that agitation, yea swooning, should follow in some cases?" It may be added, that in the experience of Christians in modern times, the elevated views which have been taken of God, of heaven, of the hopes of glory, and of the plan of salvation, have produced similar effects on the bodily frame. '*Any*' deep, absorbing, elevated emotion may produce this state. "The flesh is weak," and that there '*may*' be such a view of glory or of calamity; such hope or fear; such joy or sorrow, as to prostrate the frame, and produce sickness, or faintness, is nothing more than what occurs every day. (*b*.) There is no evidence that the true prophets were divested of intelligent consciousness, or that they were ignorant of what they uttered, or that the Spirit made use of them '*merely*' as organs, or as unconscious agents to utter his truth. They everywhere speak and act as men who understood what they said, and do not rave as madmen. Indeed, the very fact to which I have adverted, that the view of truth and of future events had such an effect as to take away their strength, shows that they were conscious, and had an intelligent understanding of what they saw, or spoke. It was the '*view*' of these things which '*produced*' the prostration and sickness (*e.g*. of Daniel). That the prophet had '*control*' of the movements of his own mind; that he could speak or not as he pleased; that be acted as a conscious, voluntary, intelligent agent, is more than once intimated, or expressly affirmed. Thus, in one of the strongest cases of the overpowering nature of the inspiration which can be adduced –the case of Jeremiah– this is intimated that the prophet '*even then*' was a voluntary agent, and could speak or not, as he pleased. The '*strength*' of this overpowering agency is intimated in Jer. 20:7: ('*Blaney's Trans*'.)

"Thou didst allure me, O '**Jehovah**', and I was allured:
Thou didst encourage me, and didst prevail:
I am become a laughingstock every day: Ridicule hath spent its whole force upon me".

And yet, in immediate connection with this, the prophet '*resolved*' that he would cease to prophecy, and that he would no more speak in the name of '**Jehovah**'.

"Then I said, I will not make mention of Him: Nor speak any more in His Name;
But His Word was in my heart as a burning fire shut up in my bones:
And I was weary with forbearing: And I could not stay". (Ver. 9)

This proves that Jeremiah was, even under the full power of the impulse, at liberty to speak or not to speak; or that he was then a free and conscious agent. If he was a mere passive instrument in the hands of the Spirit, how could he determine no more to prophesy? And how could he carry this purpose into

execution, as he actually did for a while? But this inquiry has been settled by the express authority of the apostle Paul. He affirms in a manner which leaves no room to doubt, and which cannot be mistaken, that the prophets were conscious agents, and that they had no control over their own minds, (1st Cor. 14:32.) "the spirits of the prophets are subject to the prophets;" and on the ground of this he requires those who were under the prophetic inspiration to observe due order, and to utter their sentiments in such a manner as not to produce confusion and irregularity in the churches, 1st Cor. 14:29, 31, 33, 40. How could he reprove their disorder and confusion, if they had no '*control*' over the operations of their own minds; and if they were not conscious of what they were uttering? The truth seems to have been that they had the same control over their minds that any man has; that they were urged, or impelled by the Spirit to utter the truth, but that they had power to refuse; and that the exercise of this power was subjected to substantially the same laws as the ordinary operations of their minds. (*c*.) The true idea has been expressed probably by Bishop **Lowth**. "Inspiration may be regarded not as suppressing or extinguishing for a time the faculties of the human mind, but of purifying, and strengthening, and elevating them above what they would otherwise reach." Nothing can be more rational than this view; and according to this, there was an essential difference between the effect of true inspiration on the mind, and the wild and frantic ravings of the pagan priests, and the oracles of divination. Everything in the scriptures is consistent, rational, sober, and in accordance with the laws of the animal economy; everything in the heathen idea of inspiration was wild, frantic, fevered, and absurd. (*d*.) It may be added, that this is the common view of prophecy which prevailed among the fathers of the church. Thus **Epiphanius** says, "In whatever the prophets have said, they have been accompanied with an intelligent state of mind." (Ad. Haeres. Mont. [Against Heresies: Montanists] c. 4) Thus **Jerome** in his preface to Isaiah says, "Nor indeed, as Montanus and insane women dream, did the prophets speak in an ecstacy, so that they did not know what they uttered, and, while they instructed others, did not themselves understand what they said." Thus also Chrysostom says, "For this is characteristic of the diviners to be in a state of phrensy, to be impelled by necessity, to be driven by force, to be drawn like a madman. A prophet on the contrary is not so; but utters his communication with sober intelligence, and in a sound state of mind, knowing what he says." (Homil. xxix. in Ep. ac. Cor. Bib. Repos. 2. 141)

4. Truth, and the representation of future scenes were made known to the prophets by '**Visions**'. This idea may not differ from the two former, except that it intimates that '***in***' a dream, and in the state of prophetic ecstacy, the view of events was made known to them not by '*words*', but by causing the scene to pass before their mind or their mental visions, '*as if*' they saw it. Thus the entire series of the prophecies of Isaiah is described as a '*Vision*', ch. 1:1; and in 2nd Chron. 32:32. It is of importance to have a clear understanding of what is implied by this. The name '*vision*' is often elsewhere given to the prophecies, (Num. 24:4, 16; 1 Sam. 3:1; 2nd Sam. 7:17; Prov. 29:18; Obad. 1; Isa. 21:2; 22:1, 5; Jer. 14:14; Lam. 2:9; Ezek. 7:13; Dan. 2:19; 7:2; 8:1, 13, 16, 17, 26; 9:21, 23, 24; 10:1, 7, 8, 14, 16; 2nd Chron. 9:29; Ezek. 1:1). The prophets are called '*Seers*' (ro'im) '*röim*'; & (chozim) '*Hhözim*', and their prophecies are designated by words which denote that which '*is seen*', as (chizayon) '*Hhizayon*', (machazeh) '*Máhhazeh*', (mar'eh) '*Máreh*', (chazon) '*Hhäzon*', &c. –all of which are words derived from the verbs rendered '*to see*', (chazah) '*Hhāzāh*', (raa'h) '*Rääh*'. It would be unnecessary to quote the numerous passages where the idea of '*seeing*', of seeing in a vision, is expressed. A few will show their general characters. They may be '*classified*' according to the following arrangement:

(*a*.) Those which relate to an '*open*' vision; a distinct and clear 'seeing'; 1st Sam. 3:1, "And the word of the LORD was precious in those days; there was no open vision" (chazon niphratz) '*Hhäzön-Niphratz*': –no vision spread abroad, common, open, public, usual. It was a rare occurrence, and hence the divine communications were regarded as peculiarly precious and valuable.

(*b*.) Those which pertain to the prophetic ecstacy, or trance; the vision which was seen in such circumstances –probably the more usual and proper meaning of the word. Nnm. 24:3,4, "The man whose eyes are open hath said; he hath said which heard the words of God, which saw the vision of the

Almighty falling, but having his eyes open." Num. 24:17, "I see him, but not now; I behold him, but not near; there shall come a Star out of Jacob, and a Sceptre that shall rise out of Israel," &c. That is, I see, or have a vision of that Star, and of that Sceptre, *'in the distance*', as if looking on a landscape, and contemplating an object indistinct in the further part of it, or in the distance of the picture. Thus Ezek. 1:l, "The heavens were opened, and I saw the visions of God;" 8:3; 11:2, "In visions he brought me to the land of Israel" (Comp. Luke 1:22).

(*c*.) Instances where it is applied to '**Dreams**' and to the view of future events which was presented them. (Dan. 2:19, 28; 4:5; 7:2; 8:1, 13, 16,17, 26,27; 9:21, 23,24) Gen. 46:2, "God spake to Israel in visions of the night." (Job. 4:13)

(*d*.) Instances where the prophets represent themselves as standing in a '*watch-tower*', and looking off on a distant landscape to descry future and distant events. They represent themselves as ascending some elevated tower that they might have a more extended vision, or take a wider range of objects; and spoke of future events as passing before them.

"I will stand upon my watch: And will set me upon the tower:

& will watch to see what He will say unto me: & what I shall answer when I am reproved".

(Habak. 2:1)

"For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth." Isa. 21:6; (Comp. ver. 8, 11; Micah 7:4; Comp. Jer. 6:17; Ezek. 3:17 ; 33:7). In these passages, the idea is that of one who is stationed on an elevated post of observation that can look over a large region of country, and can discern if any enemy approaches, and give timely warning.

The general idea of prophecy which is presented in these passages is that of a scene which is made to pass before the mind like a picture, or a landscape; where the mind contemplates a panoramic view of objects around it, or in the distance; where, as in a landscape, objects may appear to be grouped together, or lying near together which may be in fact separated to a considerable distance. The prophets described those objects which were presented to their mind as they '*appeared*' to them; or as they seemed to be drawn on the picture which was before them. They had undoubtedly an intelligent consciousness of what they were describing; they retained their distinct mental faculties; they were not mad like the priestesses of Apollo; they had a clear view of the '*vision*', and described it as it appeared to them. Emblems were often exhibited as to Daniel, and they described them as they came before them in succession, and in some instances subsequently were favoured with a more full and particular explanation themselves. Let this idea be kept in mind that the prophets '**Saw in Vision**'; that probably the mode in which they contemplated objects was somewhat in the manner of a '*landscape*' as it passes before the mind; and much light and beauty will be cut on many of the prophecies which now seem to be obscure.

II. From the view which has now been taken of the nature of prophecy, some important remarks may be made throwing additional light on the subject, somewhat in the way of '*inference*' from what has been said.

1. It is not to be expected that the prophets would describe what they saw in their connexions and relations. (See Hengstenberg, Bib. Repos. 2. p. 148) They would present what they saw as we describe what we witness in a landscape. Objects which '*appear*' to be near, may be in fact separated by a considerable interval. Objects may seem to lie close to each other '*between*' which there may be a deep ravine, or a flowery vale; or a wide chasm. In describing it, or painting it, we describe or paint the points that appear; the ravine, the vale, the chasm, cannot be painted. They are not seen. So in a prophecy, distant events may appear to lie near to each other, and may be so described, while '*between*' them there may be events happy or adverse of long continuance, and of great importance.

2. Some '**Single View**' of a future event may attract the attention, and engross the mind of the prophet. He may fix his eye intently on some single object that shall absorb all his thoughts, and that shall constitute the whole of his communication. A multitude of comparatively unimportant objects may pass unnoticed, while there may be one single absorbing view that shall seize upon, and occupy all the attention. Thus in

the prophecies which relate to the Messiah. Scarcely any one of the prophets gives any connected or complete view of His entire life and character. It is some single view of Him; or some single event in His life that occupies the mind. Thus at one time His birth is described; at another His kingdom; at another His divine nature; at another His sufferings; at another His resurrection; at another His glory. '*The prophetic view is made up, not of one of these predictions, but of all combined*'; as the life of Jesus is not that which is contained in one of the Evangelists, but in all combined. Illustrations of this remark may be drawn in abundance from the prophecy of Isaiah. Thus in ch. 2:4, he sees the Messiah as the Prince of Peace, as diffusing universal concord among all the nations, and putting an end to war. In ch. 6:1-5; (comp. John 12:41) He sees Him as the Lord of Glory, sitting on a throne, and filling the temple. In ch. 7:14, he sees Him as a child, the son of a virgin, and describes His remarkable birth. In ch. 9:1,2, he sees Him as having reached manhood, and having entered on His ministry, in the land of Galilee where He began to preach. In ch. 9:6,7, he sees Him as the exalted Prince, the Ruler, the mighty God, the Father of eternity. In ch. 9 he sees Him as the descendant of Jesse –a tender sprout springing up from the stump of an ancient decayed tree. In ch. 25:8, he sees Him as destroying death, and introducing immortality. (Comp. 1st Cor. 15:54. In ch. 35) the happy effects of His reign are seen; in ch. 53 he views Him as a suffering Messiah, and contemplates the deep sorrows which He would endure when He should die to make atonement for the sins of the world. Thus in all the prophets we have someone view presented at one time, and another at another; and the entire prediction is made up of '*all*' these when they shall be combined into one. It may be observed also of Isaiah, that in the first part of his prophecy the idea of an exalted or triumphant Messiah is chiefly dwelt upon; in the latter part, he presents more prominently the idea of the suffering Messiah. The reason '*may*' have been, that the object in the first part was to console the hearts of the nation under their deep and accumulated calamities, with the assurance that their great delivery would come. In the latter part, which may not have been published in his lifetime, the idea of a suffering Messiah is more prominently introduced. This might have been rather designed for posterity than for the generation when Isaiah lived; or it may have been designed for the more pious individuals in the nation, rather than for the nation at large; and hence, in order to give a '*full*' view of the Messiah, he dwelt then on His sufferings and death. (See Hengstenberg's Christol. vol. 1. pp. 153, 154.)

3. Another peculiarity which may arise from the nature of prophecy as here presented, may have been that the mind of the prophet glanced readily and rapidly from one object to another. By very slight associations or connexions, as they may now appear to us, the mind is carried from one object or event to another; and almost before we are aware of it, the prophet seems to be describing some event that has, as appears to us, scarcely '*any*' connexion with the one which he had but just before been describing. We are astonished at the transition, and perhaps can by no means ascertain the '*connexion*' which has subsisted in view of the mind of the prophet, and which has led him to pass from one event to the other. The mental association to us is lost or unseen, and we deem him abrupt, and speak of his rapid transitions, and of the difficulties involved in the doctrine of a double sense. The views which I am here describing may be presented under the idea of what may be called '**the Laws of the Prophetic Suggestion**'; and perhaps a study of these laws might lead to a removal of most of the difficulties which have been supposed to be connected with the subject of a spiritual meaning, and of the double sense of the prophecies. In looking over a landscape; in attempting to describe the objects as they lie in view of the eye; if that landscape were not seen by others for whom the description is made, the transitions would seem to be rapid, and the objects might seem to be described in great disorder. It would be difficult to tell why this object was described in connexion with that; or by what laws of association the one was suggested by the other. A house or tree, a brook, a man, an animal, a valley, a mountain, might all be described, and between them there might be no apparent laws of close connexion, and all the real connexion may be that they lie in the same range in view of him who contemplates it. The '*laws of prophetic suggestion*' may appear to be equally slight; and we may not be able to trace them, because we have not the entire view or grouping which was presented to the mind of the prophet. We do not see the associations which in this

view connected the one with the other. To him, there may have been no double sense. He may have described objects singly as they app to him. But they may have lain near each other. They may have been so closely grouped that he could not separate them even in the description. The words appropriate to the one may have naturally and easily fallen into the form of appropriate description of the other. And the objects may have been so contiguous, and the transition in the mind of the prophet so rapid, that he may himself have been scarcely conscious of the change, and his narrative may seem to flow as one continued description. Thus the object with which he commenced may have sunk out of view, and the mind be occupied entirely in the contemplation of that which was at first secondary. Such seems to have been, in a remarkable manner, the peculiarity of the mind of Isaiah. Whatever was the object or event with which he '*commenced*', the description usually '*closes*' with the Messiah. His mind glances rapidly from the object immediately before him, and fixes on that which is more remote, and the first object gradually sinks away; the language rises in dignity, and beauty; the mind is full, and the description proceeds with a statement respecting the Prince of Peace. This is not double sense: it is *'Rapid Transition*' under the laws of '**Prophetic Suggestion**'; and though at first some object immediately before the prophet was the subject of his contemplation, yet before he closes, his mind is totally absorbed in some distant event or object that has been presented, and his language is designedly such as is adapted to that. It would be easy to adduce numerous instances of the operation of this law in Isaiah. For illustration we may refer to the remarkable prophecy in ch. 7:14; (comp. ch. 8:8; 9:1-7. See Notes on those passages). Indeed, it may be presented, I think, as one of the prominent characteristics of the mind of Isaiah, that in the prophetic visions which he contemplated, the Messiah always occupied some place; that whatever prophetic landscape, so to speak, passed before him, the Messiah was always in some part of it; and that consequently wherever he '*began*' his prophetic annunciations, he usually '*closed*' with a description of some portion of the doctrines, or the work of the Messiah. It is this law of the mental associations of Isaiah that give such value to his writings in the minds of all who love the Saviour.

4. It follows from this view of prophecy, that the prophets would speak of occurrences and events as they appeared to them. They would speak of them as actually present, or as passing before their eyes. Or they would describe them as being what they '*had seen*', and would thus throw them into the past tense, as we describe what we have seen in a landscape, and speak of what we '*saw*'. It would be comparatively infrequent, therefore, that the event would be described as '*future*'. Accordingly we find that this is the mode actually adopted in the prophets. Thus in Isa. 9:6, "Unto us a child is born, unto us a son is given." Isa. 42:1, "Behold My servant whom I '*uphold*', Mine elect in whom my soul '*delighteth*'." So in the description of the sufferings of the Messiah: "He 'is' despised." "He '*hath*' no form or comeliness," ch. 53:2,3. Thus in ch. 45:1-8, Cyrus is addressed as if he were personally present. Frequently events are thus described as '*past*', as events which the prophet '*had seen*' in vision, ch. 9:2, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them have the light shined." So especially in the description of the sufferings of the Messiah: "As many '*were*' astonished at Thee." "His visage '*was*' so marred." "He '*hath*' borne our griefs." "He '*was*' oppressed, and he '*was*' afflicted." "He was taken from prison." "He '*was*' cut off out of the land of the living." "He '*made*' His grave," &c. &c. Isa. lii. 14, 15; liii. 4, 5, 6, 7, 8, 9. In some cases also the prophet seems to have placed himself in vision '*in the midst*' of the scenes which he describes, or to have taken, so to speak, a station where he might contemplate a part as past, and a part as '*yet to come*'. Thus in Isa. 53 the prophet seems to have his station '*between*' the humiliation of the Saviour and His glorification, in which he speaks of His sufferings as '*past*', and His glorification, and the success of the gospel, as '*yet to come*'. (Comp. particularly verses 9, 10, 11, 12.) This view of the true nature of prophecy would have saved from many erroneous interpretations, and especially would have prevented many of the cavils of sceptics. It is a view which a man would be allowed to take in a description of a landscape, or even in a picture of what was yet to occur; and why should it be deemed irrational or absurd in prophecy?

5. From this view it also follows, that the prophecies are usually to be regarded as seen '*in space*', and not '*in time*'; or, in other words, the time would not be actually and definitely marked. They would describe the '*order*', or the succession of events; but between them there might be a considerable and an unmeasured interval of time. In illustration of this, we may refer to the idea which has been so often presented already –the idea of a landscape. When one is placed in an advantageous position to view a landscape, he can mark distinctly the order of the objects, the succession, the '*grouping*'. He can tell what objects appear to him to lie near each other, or what are apparently in juxtaposition. But all who look at such a landscape, know very well that there are objects which the eye cannot take in, and which will not be exhibited by any description. For example, hills in the distant view may seem to lie '*near*' to each other; one may seem to rise just back of the other, and they may appear to constitute parts of the same mountain range, and yet '*between*' them there wide and fertile vales, the extent of which the eye cannot measure, and which the mind may be wholly unable to conjecture. It has no means of measuring the distance, and a description of the whole scene as it '*appeared*' to the observer, would convey no idea of the distance of the intervals. So in the prophecies. Between the events seen in vision there may be long intervals, and the length of those intervals the prophet may have left us no means of determining. He describes the scene as it appeared to him in vision. In the '*landscape*', the distance –the length– the nature of these intervals might be determined in one of three ways. 1. By the report of one who had gone over the ground, and actually '*measured*' the distances; 2. By going ourselves and measuring the distances; or, 3. By a revelation from heaven. So the '*distance of time*' occurring between the events seen in vision by the prophets, may be determined either by the actual '*admeasurement*', as the events occur, or by direct revelation, either made to the prophet himself, or to some other prophet. Accordingly, we find in the prophecies these facts. (*a*) In many of them, there are no marks of '*time*', but only of succession. It is predicted only that one event should succeed another in a certain order. (*b*) Occasionally the time of some '*one*' event is marked in the succession, as '*e.g.*' the time of the death of the Messiah, in Dan. 9:26,27. (*c*) Events are apparently connected together, which, in fact, were to be separated long intervals. Thus Isaiah (ch. 11) makes the deliverance, which was to be effected by the Messiah, to follow immediately the deliverance from the yoke of the Assyrians, without noticing the long train of intermediate occurrences. And, in the same manner, Isaiah, Hosea, Amos, and Micah, very often connect the deliverance under the Messiah, with that which was to be effected from the captivity at Babylon, without noticing the long train of intermediate events. There was such a resemblance between the two events, that, by the laws of '*prophetic suggestion*', the mind of the prophet glanced rapidly from one to the other, and the description which '*commenced*' with the account of the deliverance from the Babylonish captivity, '*closed*' with the description of the triumphs of the Messiah. And yet not one of the prophets ever intimate that the Messiah would be the Leader from the exile at Babylon. (*d*) The '*time*' is sometimes revealed to the prophets themselves, and they mark it distinctly. Thus, to Jeremiah it was revealed distinctly, that the exile at Babylon should continue seventy (70) years, (ch. 25:11,12,) and although this event had been the subject of revelation to other prophets, yet to no one of them was there before an intimation of the '*time*' during which it was to continue. So also of the '*place*'. That the Jews would be carried away to a distant land if they were disobedient, had been predicted by Moses, and threatened by many of the prophets; and yet there was no intimation of the '*place*' of their bondage until the embassy of the king of Babylon to Hezekiah, and the sin of Hezekiah in showing them his treasure, led Isaiah to declare that '*Babylon was the place*' to which the nation was to be carried. (See Note on Isa. 39:6.) Marks of time are thus scattered, not very profusely, through the prophecies. They were, on the whole, so definite as to lead to the general expectation, that the Messiah would appear about the time when Jesus was born. (See Matt. 2.)

6. It is a consequence of this view, also, that many of the prophecies are obscure. It is not to be expected that the '*same*' degree of light should be found in the prophecies which we have now. And yet, so far as the prophecy '*was*' made known, it might be clear enough; nor was there any danger, or need of mistake. The facts themselves were perfectly plain and intelligible, but there was only a partial and imperfect

development of the facts. The '*fact, e.g.*' that the Messiah was to come –that He was to be born at Bethlehem –that He was to be a King –that He was to die –that His religion was to prevail among the nations, and that the Gentiles were to be brought to the knowledge of Him, were all made known, and were as clear and plain as they are now. Much is known now, indeed, of the '*mode*' in which this was to be done, which was not then made known, and the want of this knowledge served to make the prophecies appear obscure. We take the knowledge which we '*now*' have, and go back to the times when the prophecies were uttered, and compare our knowledge with what we find there, and, finding their views partial and obscure, we seem to infer, that because '*all*' was not known, '*nothing*' was known. But we are to remember that all '*science*' at the beginning, is partial and elementary, and that knowledge, on all subjects, makes its advances by slow degrees. Many things in the prophecies were obscure in the sense that there had been only a partial revelation; or, that only a few facts were made known; or, that the time was not marked with certainty; and yet the facts themselves may have been as clear as they are now, and the '*order of succession*' may have been also as certainly and clearly determined. The '*facts*' were revealed; the manner in which they were to occur may have been concealed.

It may be added here, in the words of Prof. **Stuart**, "that many prophecies have respect to kingdoms, nations, and events, that for thousands of years have been buried in total darkness. In what manner they were fulfilled we know not –when, we know not. We do not even know enough of the geography of many places and regions that are named in them, to be able to trace the scene of such fulfilment. Customs, manners, and many other things alluded to by such prophecies, we have no present means of illustrating in an adequate manner. Of course and of necessity, then, there must be more or less in all such prophecies, that is obscure to us." (Bib. Repository, vol. II. p. 237.) }}

(22)
Isaiah Unfulfilled: Being an Exposition of the Prophet. New Version & Critical Notes, & 2 Dissertations: (Sons of God & Giants (gen.6) & Comparative Estimate of Heb. & Grk Texts). etc. Rev. R. Govett, Fellow of Worchster College, Oxford & Curate of St Stephen's, Norwich. 1841.gs.

{{ Preface: "It must appear an act of great daring, for any of talents and learning inferior to the celebrated **Lowth**, to attempt a version of the Prophet Isaiah after that Prelate's admired composition. But though the Prophet is greatly indebted to his labours for a restoration in very many places of what was evidently the original text, it did appear to the author that though the Bishop had derived and acknowledged much assistance from the Septuagint, there was yet much more concealed beneath that translation which has not been wrought as yet by any. He was also grieved to see so little notice taken of the scriptural quotations of Isaiah; so little done towards manifesting the honesty of the citations made by the inspired writers, and the justness of the testimonies they derive thence to their arguments. It is a subject but little noticed, yet surely of considerable importance; and much attention is paid to it in the present work. The investigations on this point have led to the conviction that in many instances the Jews have willfully corrupted the oracles of God committed to their care; while in other cases mistakes have arisen from the inaccuracy of transcribers. The Septuagint version most clearly establishes both these facts; and the sentiments of such critics as Kennicott, De Rossi, and Bos, confirm the conviction. Far be it from the author unjustly to accuse the Jews; that first of the nations to whom "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises, whose are the fathers, and of whom (mightiest privilege of all!) as concerning the flesh Christ came, who is over all, God blessed forever, Amen." But a firm belief of the justice of the charge, based on a broad foundation of evidence, has led him to make and to sustain the accusation. "Let God be true, and every man a liar!" His interpretation of Isaiah is as completely in their favour as, he supposes, any Jew by birth could desire; his expectation of their final glory as distinct as they are wont to form.....It was primarily his intention to

put forth simply a new version with notes critical and explanatory; but finding that so many had anticipated him in this, and that though the text should be perfect as it came from the prophet's pen, it might still leave his oracles little understood, giving full scope to the work of an interpreter, he was induced to offer an Exposition. To this he was led by the belief that ancient and modern writers had combined to furnish him with a key to its just explanation. Certain it is that the Exposition now offered does not wittingly omit to face any difficulty, and the reader is requested to compare the Commentary with the text chapter by chapter as he proceeds. Let him not be startled or throw aside the book if he finds interpretations given which differ greatly from those of modern commentators, but suffer the whole of its bearings to be seen. For if the author be not mistaken, he has kept throughout to the principles laid down in the commencement; the chief of which is that the true key of Scripture prophecy is '*Literality*' of interpretation, restrained by common sense from running into absurdity, such as attributing passions to inanimate things." }}

{{ Exposition of Isaiah: "In endeavouring to illustrate the prophecies of Isaiah, the principles on which the exposition is conducted shall be briefly stated. First, That "no prophecy is of any '*private*' interpretation." Against this inspired rule those offend who, like Grotius, interpret the prophecies as fulfilled in the person of Isaiah, David, or Solomon, and in events which have no reference to us at the present day. Secondly, that as, in the accomplishment of those prophecies declared by Scripture itself to be fulfilled, the accomplishment was '*literal*', so the fulfilment of those yet to be accomplished will be '*literal*' also. Hence the tendency of the present interpretation will be to regard every affirmation of the prophet as intended literally which, when so taken, does not involve absurdity. This principle is, in short, opposed to that popular mode of explaining prophecy, which interprets as many passages as possible in a '*figurative*' sense. It is founded on the Saviour's word, "that one jot or tittle shall in no wise pass from the law till all be fulfilled." (Matt. 5:18.) Here the word "law" is to be taken in its fullest sense, as including the Old Testament, and, indeed, the sacred Scriptures generally. That it comprehends more than the five books of Moses is evident from our Saviour's words, John 10:34, where the passage quoted is from the Psalms. On these principles we shall arrive at the conclusion, that the greater part of Isaiah's prophecies have yet to be fulfilled; and that much which is generally supposed to be accomplished, had only a commencing fulfilment in the events referred to. On this point accept the testimony of Bishop **Horsley**: "You are perfectly right in the opinion you maintain, that a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to the second advent of our Lord. Few, comparatively, relate to the first advent by itself, without reference to the second. And of those that have been supposed to be accomplished in the first, many had in that only an inchoate fulfilment, and have yet to receive their full completion.....Rome founded (B.C. 753) –that city which should afterwards be the especial scourge of Israel. Ahaz succeeded, a king so deeply sunk in idolatry, that he sacrificed even his infant children. In his reign, Pekah of Israel, and Rezim, king of Syria, came against Jerusalem, designing to overthrow the succession of the throne of David. This event, as foreshadowing in principle altogether, and partly in its circumstances, that confederacy of the kings and nations of the world against Christ (*Rev, 19:19), in the latter days of the world, is the opportunity made use of for delivering prophecies of the certainty of Messiah's reign, in spite of all human opposition. Ahaz, in his distress, applied to Tiglath Pileser, the monarch of Assyria, who accordingly took Damascus, and slew Rezim; but his aid did not restrain the Edomites and Philistines, who plundered Judea –with impunity, in its now defenseless state. In Tiglath Pileser we may recognize the features of Antichrist, who is evidently prophesied of in several places under the title of “the Assyrian." And in the application of Ahaz to this monarch for help, may be seen the type of the future alliance of the Jews with the last great scourge of their nation..... To him succeeded Hezekiah: and "like unto whom was there no king before him that turned to the Lord with all his heart." He restored the Passover, and invited Israel as well as Judah to keep this festival. Some mocked, but a great multitude assembled at Jerusalem to celebrate the feast. The revival of religion among the nation that at this time took place, is probably a type of the conversion of the elect Jews to the Messiah whom

their fathers crucified; for, when the Saviour says, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord," he clearly implies, that when, they do thus recognize him, he will return; and hence the partial conversion of the Jews before the great tribulation, will be a sign that the Son of Man is near. At this time the Assyrian empire had attained its height, and Israel was carried captive. Thus it is foretold that the Jews have yet a third time, and finally, to be enslaved by their fierce and subtle enemy, the "Man of Sin." But in Hezekiah's reign, we have also a wonderfully exact type of the history of the future Antichrist, in the destruction of the host of Sennacherib, after his daring blasphemy and the proud words which he uttered by his messengers to Hezekiah. To cheer the despairing thoughts of the Jewish kin and of his people, a series of prophecies was delivered, which, while it declared the terrors of that great day of the Lord, yet dwelt with fulness and triumph on the glory that shall follow. In accordance with his sketch, it will be my endeavour to point out where the prophecies before us resembled in the main the state of Jerusalem and Judaea, in the days when they were delivered; next, the points in which they obtained a partial completion at the first advent of the Saviour; and still more fully explain those prophecies which yet expect their complete development in the times preceding, attending, and succeeding his return." }}

(23)
Book of Isaiah (3 Volumes, Chapters 1-18, 19-39, 40-66) Commentary, English Text, Introduction, Exposition, & Notes, by Edward J. Young (1965)

"Overview: Edward J. Young's classic 3-volume commentary engages in a line-by-line exegesis of the Book of Isaiah, setting interpretation firmly in the context of Isaiah's archaeological, cultural, and intellectual background. Young allows the prophet to speak for himself and to expound his message for the present age. Written primarily for the minister, Sunday school teacher and general layperson, the theologically conservative commentary provides very few Hebrew words in the main body of the text. However, in order to serve those pastors, teachers and students who do know the Hebrew language, Young has provided technical material in the footnotes or in special notes. Dr. Young firmly believes Isaiah to be a unified, single-author book, although he respectfully interacts with opposing views. As an Old Testament scholar he concentrates primarily on the meaning of the text rather than on specific textual problems. He uses his own semiliteral translation of the Hebrew throughout the commentary in order to express the force of the original, thereby giving the reader a fuller understanding of the prophet's message. It is the author's hope that this commentary will "encourage men and women to read the Old Testament and to encourage ministers to preach therefrom.""

"Edward Young (1907–1968) was Professor of Old Testament at Westminster Theological Seminary in Philadelphia, Pennsylvania. He received an A.B from Stanford University, a Th.B and Th.M from Westminster Theological Seminary, and a Ph.D. from Dropsie College. An ordained minister, he was the General Editor of the New International Commentary on the Old Testament and published, among other works, an Old Testament Introduction, and The Prophecy of Daniel."

Book of Isaiah: Outline:
I. Crisis & Messiah: (1:1-12:6)
A. Introduction: Entire Prophecy: (1:1-31): Judah's Sinful Condition. God's Judgment on Judah.
B. Early Messages: Isaiah: (2:1-5:30): God's Blessing & Judgment. Judah's Punishment & Glory. God & Judah.
C. Judah's True Hope: Messianic King: (6:1-12:6): Isaiah's Vision of Holy God. Crisis & Promise. Assyrian Invader. Threat of Assyria. Judah's Hope in Messiah.
II. Theocracy & Nations: (13:1-39:8) (13:1-27:13)

A. Judah & World Power: (13:1-27:13): Growth of Mesopotamian Power. Downfall of Moab, Syria, Other Nations. Egypt in Confusion. Egypt & Ethiopia: False Hope. Babylon. Edom. Arabians. Jerusalem as One of the Nations. Shebna: Steward. Tyre: Sea Power.
B. God's Sovereignty Manifested in Salvation & Judgment & Conclusion to Chapters 13-23: (24:1-27:13)
III. True Deliverance: Not in Egypt but in the Lord: (28:1-35:10)
A. Lord's Purpose: (28-29): Samaria Ripe for Judgment. Iniquity of Jerusalem & Announcement of Deliverance.
B. Judean Alliance with Egypt: (30-31): Trust in Egypt: Deceived. Egypt No Help: Lord will Protect Jerusalem.
C. Certainty of Coming Salvation: (32-33): Condition of True Blessedness will Come. Oppression will End & God's Kingdom will be Established.
D. God's Sovereignty: Manifested in Judgment & in Salvation: Conclusion to Chapters 28-33: (34-35):
IV. Connecting Bridge between Chapters 1-35 & 40-66: (36-39)
A. Conclusion to Assyrian Period (36-37): Sennacherib & 1st Attempt of Empire of Man to Destroy Kingdom of God. Failure of 1st Attempt to Destroy Kingdom of God.
B. Introduction to Babylonian Period: (38-39): Godly Hezekiah. Babylonian Exile Announced.
V. Salvation & Future Blessing of True Israel of God: (40-66)
A. Prologue: (40:1-11): 3 Fold Comfort. Revelation of Lord's Glory. Enduring Word of God. Coming of Lord God.
B. Jerusalem's Warfare is Accomplished: (40:12-48:22)
C. Jerusalem's Iniquity is Pardoned: (49:1-57:21)
D. Jerusalem has Received of the Lord's Hand Double for All her Iniquity: (58:1-66:24)

(24)
Literal Translation of Prophets, Isaiah-Malachi, vol. 1, Isaiah with Notes, Critical, Philological, & Explanatory, by Robert Lowth, D.D., Lord Bishop of London. 11th Ed. (1836).gs.

{{ To the King: "Sir, An attempt to set in a just light the writings of the most sublime and elegant of the Prophets of the Old Testament might merit the honour of your Majesty's gracious acceptance, were the execution in any degree answerable to the design. If it has at all succeeded, it is in a great measure to be ascribed to a particular attention to that most important, but too long neglected, part of sacred criticism, which, to the honour of this nation, and to the universal benefit of the Christian Church, hath been set forward, and is now greatly advanced, under your Majesty's distinguished patronage....."

Preliminary Dissertation: "The design of the following Translation of Isaiah, is not only to give an exact and faithful representation of the words and of the sense of the Prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original. The latter part of this design coincides perfectly well with the former: it is indeed impossible to give a just idea of the Prophet's manner of writing, otherwise than by a close literal version. And yet, though so many literal versions of this Prophet have been given, as well of old as in later times, a just representation of his manner, and of the form of his composition, has never been attempted, or even thought of, by any translator, in any language, whether ancient or modern. Whatever of that kind has appeared in former translations, (and much indeed must appear in every literal translation), has been rather the effect of chance than of design, of necessity than of study: for what room could there be for study or design in this case, or at least for success in it, when the translators themselves had but a very imperfect notion, an inadequate or even false idea, of the real character of the author as a writer; of the general nature, and of the peculiar form, of the composition?

It has, I think, been universally understood, that the Prophecies of Isaiah are written in prose. The style, the thoughts, the images, the expressions, have been allowed to be poetical, such as and that in the highest degree; but that they are written in verse, in measure, or rhythm, or whatever it is that distinguishes, as poetry, the composition of those books of the Old Testament, which are allowed to be poetical, such as Job, the Psalms, and the Proverbs, from the historical books, as mere prose; this has never been supposed, at least has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew verse have been various; their ideas of the nature of it vague, obscure, and imperfect; yet still there has been a general persuasion, that some books of the Old Testament are written in verse, but that the writings of the Prophets are not of that number. The learned Vitringa says, (*Prolegom. in lesaiam, p. 8.) that Isaiah's composition has a sort of numbers, or measure; "esse orationem suis adstrictam numeris:" he means, that it has a kind of oratorial number, or measure, as he afterwards explains it; and he quotes Scaliger as being of the same opinion, and as adding, that "however upon this account it could not rightly be called poetry." (*Scaliger, Animadvers. in Chron. Eusebii, p. 6.) About the beginning of this century, Herman Von der Hardt, (*See Wolfii Biblioth. Hebr. torn. ii. p. 169.) the Hardouin of Germany, attempted to reduce Joel's Elegies, as he called them, to iambic verse; and, consistently with his hypothesis, he affirmed, that the Prophets wrote in verse. This is the only exception I meet with to the universality of the contrary opinion. It was looked upon as one of his paradoxes, and little attention was paid to it. But what was his success in making out Joel's iambics, and in helping his readers to form in consequence a more just idea of the character of the prophetic style, I cannot say, having never seen his treatise on that subject. The Jews of early times were of the same opinion, that the books of the Prophets are written in prose, as far as we have any evidence of their judgment on this subject. Jerome (*Praef. in Transl. Esaiae ex Heb. Veritate.) certainly speaks the sense of his Jewish preceptors as to this matter. Having written his translation of Isaiah from the Hebrew Verity in '*stichi*', or lines divided according to the '*cola*' and '*commata*', after the manner of verse, which was (*See Grabe, Proleg. in LXX, Int. tom. i. cap. 1. §6.) often done in the prophetic writings for the sake of perspicuity, he cautions his reader "not to mistake it for metre, as if it were anything like the Psalms, or the writings of Solomon; for it was nothing more than what was usual in the copies of the prose works of Demosthenes and Cicero." The later Jews have been uniformly of the same opinion; and the rest of the learned world seem to have taken it up on their authority, and have generally maintained it. But if there should appear a manifest conformity between the prophetical style and that of the books supposed to be metrical –a conformity in every known part of the poetical character, which equally discriminates the prophetical and the metrical books from those acknowledged to be prose– it will be of use to trace out and to mark this conformity with all possible accuracy; to observe how far the peculiar characteristics of each style coincide; and to see whether the agreement between them be such as to induce us to conclude, that the poetical and the prophetical character of style and composition, though generally supposed to be different, yet are really one and the same. This I purpose to do in the following Dissertation; and I the more readily embrace the present opportunity of resuming this subject, as what I have formerly written (*De Sacra Poesi Hebraeorum Praelect. xviii. xix.) upon it seems to have met with the approbation of the learned. And here I shall endeavour to treat it more at large; to pursue it further, and to a greater degree of minuteness; and to present it to the English reader in the easiest and most intelligible form that I am able to give it. The examples with which I shall illustrate it shall be more numerous, and all (a very few excepted) different from those already given; that they may serve by way of supplement to that part of the former work, as well as of themselves to place the subject in the fullest and clearest light. Now, in order to make this comparison between the prophetical and the poetical books, it will be necessary, in the first place, to state the true character of the poetical or metrical style; to trace out carefully whatever plain signs or indications yet remain of metre, or rhythm, or whatever else it was that constituted Hebrew verse; to separate the true, or at least the probable, from the manifestly false; and to give as clear and satisfactory an explanation of the matter as can now reasonably be expected in the present imperfect state of the

Hebrew language, and on a subject which for near two thousand years has been involved in great obscurity, and only rendered still more obscure by the discordant opinions of the learned, and the various hypotheses which they have formed concerning it. The first and most manifest indication of verse in the Hebrew poetical books, presents itself in the acrostic or alphabetical poems; –of which there happily remain many examples, and those of various kinds– so that we could not have hoped, or even wished, for more light of this sort to lead us on in the very entrance of our inquiry. The nature, or rather the form, of these poems is this: The poem consists of twenty-two lines, or of twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet; and every line, or every stanza, begins with each letter in its order as it stands in the alphabet; that is, the first line, or first stanza, begins with (A, Aleph), the second with (B, Beth), and so on.....Thus much then, I think, we may be allowed to infer from the alphabetical poems; namely, that the Hebrew poems are written in verse, properly so called; that the harmony of the verses does not arise from rhyme, that is, from similar corresponding sounds terminating the verses, but from some sort of rhythm, probably from some sort of metre, the laws of which are now altogether unknown, and wholly undiscoverable; –yet that there are evident marks of a certain correspondence of the verses with one another, and of a certain relation between the composition of the verses and the composition of the sentences, –the formation of the former depending in some degree upon the distribution of the latter,– so that generally periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other; which peculiar form of composition is so observable, as plainly to discriminate in general the parts of the Hebrew Scriptures which are written in verse, from those which are written in prose. This will require a larger and more minute explication, not only as a matter necessary to our present purpose, that is, to ascertain the character of the prophetical style in general, and of that of the Prophet Isaiah in particular, but as a principle of considerable use, and of no small importance, in the interpretation of the poetical parts of the Old Testament. The correspondence of one verse or line with another, I call parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it in sense, or similar to it in the form of grammatical construction, these I call parallel lines; and the words or phrases, answering one to another in the corresponding lines, parallel terms.

Parallel lines may be reduced to three sorts, –parallels synonymous, parallels antithetic, and parallels synthetic. Of each of these I shall give a variety of examples, in order to shew the various forms under which they appear; first, from the books universally acknowledged to be poetical; then, correspondent examples from the Prophet Isaiah, and sometimes also from the other Prophets, to shew that the form and character of the composition is in all the same....." }}

Part IV: ISAIAH, JEREMIAH & LAMENTATIONS, & EZEKIEL.
Part IV: ISAIAH - EZEKIEL: Prophetical Books: Three: Major-Greater-Longer Prophets.

Book of the Prophet JEREMIAH & LAMENTATIONS: (Chapters 1-52 & 1-5)

The Words of Jeremiah benHilkiah, of the Priests in Anathoth (some 3 miles N-E of Jerusalem) in the Land of Benjamin: Jehovah's Word came to him in the Days of Josiah benAmon, Judah's King, in the 13th Year of his Reign; and in the Days of Jehoiakim benJosiah, Judah's King, unto the 11th Year of Zedekiah benJosiah, Judah's King, unto the Captivity & Exile of Jerusalem in the 5th Month. (From about B.C. 520-490 (others add 100 years, 620-590). Josiah ruled for 31 yrs; Jehoahaz ruled 3 mnths; Jehoiakim ruled 11 yrs; Jehoiachin ruled 3 mnths; & Zedekiah ruled 11 yrs. The regal years equals: 31+11+11+1/2= 53 & 1/2 yrs subtract 13 yrs of Josiah's rule we get 40 yrs of Jeremiah's prophetic ministry to the Throne. In Isaiah we learnt that Hezekiah died at age 54 about B.C. 590, that Manasseh ruled for 55 yrs & Amon ruled 2 years; Manasseh took the Throne at age 12 after King Hezekiah died; therefore we have some 70 yrs between the end of Isaiah's ministry to the Throne & the commencement of Jeremiah's ministry to the Throne. In 2nd Kings 21-24 & 2nd Chronicles 33-35 we have the regal history behind the prophetic ministry of Jeremiah. In Isaiah the best King was Hezekiah; in Jeremiah it was Josiah. The nature of the Kings reflect the character of the people & the kingdom.)

The Lord's Word came to Jeremiah: `Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a Prophet unto the Nations (Gentiles)`. Jeremiah complains that he is a mere inarticulate youth; but the Lord replied: `Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.` The Lord then touched his mouth, saying: `Behold, I have put My Words in thy mouth: see, I have this day set thee over the Nations (Gentiles) and over the Kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.`

(If we compare Jeremiah to Isaiah we see some interesting contrasts; the conditions under which both ministered were clearly different; yet there are striking similarities to each. In Scripture we have encountered God's calling & choosing youths: Joseph, Samuel, David, Solomon, Joash, Azariah-Uzziah, & Josiah. Isaiah predicted Judah's doom by Babylon; under Josiah's father Amon & his grandfather Manasseh that doom was again & again confirmed. In King Josiah's reign, in his 8th year at age 16, the King started to purge Judah & Jerusalem of idolatry; in the 13th year at age 21, Jeremiah was called by God; 5 years later, in the King's 18th year @ age 26, King Josiah's Great Revival & Reform by the High Priest Hilkiah & the Scribe Shaphan was started in the Repair of the Lord's House & Temple. It was at that time the Book of the Law (Deuteronomy) was found in the Lord's House. "At that time King Josiah sent to inquire concerning the Words of the Book, to the Huldah the Prophetess, the wife of Shallum benTikvah, benHarhas, Keeper of the Wardrobe (now she dwelt in Jerusalem in the second quarter); and they communed with her. And she said unto them, Thus saith Jehovah, the God of Israel: "Tell ye the man that sent you unto Me, Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the Words of the Book which the King of Judah hath read. Because they have forsaken Me, and have burned incense unto other `*gods*`, that they might provoke Me to anger with all the work of their hands, therefore My Wrath shall be kindled against this place, and it shall not be quenched. But unto the King of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus

saith Jehovah, the God of Israel: As touching the Words which thou hast heard, because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith Jehovah. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place."" They brought the King word again; the King gathered all the Elders of Judah & of Jerusalem. The King went up to the Lord's House, with the men of Judah, the inhabitants of Jerusalem, the priests, the prophets, and the people, both small and great: he read in their ears all the Words of the Book of the Covenant which was found in the Lord's House. The King stood by the pillar, and made a Covenant before the Lord, to walk after Him, to keep His Commandments, His Testimonies, and His Statutes, with all heart & soul, to confirm the Words of this Covenant that were written in this Book: and all the people stood to the Covenant. The King commanded Hilkiah the High Priest, and the priests of the second order, and the keepers of the threshold, to bring forth out of the Lord's Temple the vessels that were made for Baal, for the Asherah, and for all the host of heaven, and he burned them outside Jerusalem in the fields of the Kidron, and carried the ashes of them to Beth-el. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the Asherah from the Lord's House, out of Jerusalem, to the brook Kidron, and burned it at the brook Kidron, beat it to dust, and cast the dust thereof upon the graves of the common people. He brake down the houses of the sodomites, that were in the Lord's House, where the women wove hangings for the Asherah. He brought all the priests out of the cities of Judah, and defiled the High Places where the Priests had burned incense, from Geba to Beer-sheba; he brake down the High Places of the Gates that were at the entrance of the Gate of Joshua the Governor of the City, which were on a man's left hand at the Gate of the City. Nevertheless the priests of the High Places came not up to the Altar of Jehovah in Jerusalem, but they did eat unleavened bread among their brethren. He desecrated Topheth, which is in the Valley of Beni-Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. He took away the [statue] Horses that the kings of Judah had given to the Sun, at the entrance of the Lord's House, by the Chamber of Nathan-melech the Chamberlain, which was in the precincts; and he burned the Chariots of the Sun with fire. The Altars that were on the roof of the upper Chamber of Ahaz, which the kings of Judah had made, the Altars which Manasseh had made in the two Courts of the Lord's House, he broke down, beat [them] down from thence, and cast the dust of them into the Brook Kidron. The High Places that were before Jerusalem, which were on the right hand of the Mount of Corruption, which King Solomon of Israel had built for Ashtoreth the Abomination of the Sidonians, and for Chemosh the Abomination of Moab, and for Milcom the Abomination of Beni-Ammon, did the King desecrate. He broke in pieces the Pillars, and cut down the Asherim, and filled their places with the bones of men. Moreover the Altar that was at Beth-el, the High Place which Jeroboam benNebat, who made Israel to sin, had made, even that Altar & High Place he broke down; he burned the High Place and beat it to dust, and burned the Asherah. And as Josiah turned himself, he spied the Sepulchres that were there in the mount; and he sent, and took the bones out of the Sepulchres, and burned them upon the Altar, and desecrated it, according to the Lord's Word which the Man of God proclaimed concerning these things. Then he said, What Monument is that which I see? And the men of the city told him, It is the Sepulchre of the Man of God, who came from Judah, and proclaimed these things that thou hast done against the Altar of Beth-el. And he said, Let him be; let no man move his bones. So they let his bones alone, with the bones of the Prophet that came out of Samaria. And all the houses also of the High Places that were in the cities of Samaria, which the kings of Israel had made to provoke to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the Priests of the High Places that were there, upon the altars, and burned men's bones upon them; and he returned to Jerusalem. The King commanded

all the people, saying, Keep the Passover to the Lord your God, as it is written in this Book of the Covenant. Surely there was not kept such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the 18th year of King Josiah was this passover kept to the Lord in Jerusalem. Moreover them that had familiar spirits, the wizards, the teraphim, the idols, and all the abominations that were seen in the land of Judah & in Jerusalem, did Josiah put away, that he might confirm the Words of the Law which were written in the Book that the Priest Hilkiah found in the Lord's House. Like to him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him.")

The Lord's Word came to Jeremiah: What do yu see? I see an Almond-tree Rod. Yu've seen well: I'll make sure My Word is fulfilled. The Lord's Word came to Jeremiah: 2nd time: What do yu see? A Boiling Caldron facing North. "Out of the North evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith Jehovah; and they shall come, and they shall set every one his throne at the entrance of the Gates of Jerusalem, and against all the Walls thereof round about, and against all the Cities of Judah. And I will utter My Judgments against them touching all their wickedness, in that they have forsaken Me, and have burned incense unto other `*gods*`, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a Fortified City, and an Iron Pillar, and Brazen Walls, against the whole Land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee."

The Lord's Word came to Jeremiah: (2:1-3:5): The Lord says to Jerusalem: I remember yur young kindness, yur first love for me in the wilderness. Israel was His holiness, His first harvest: his devourers are guilty & evil comes to them. To the House of Jacob & Israel: What unrighteousness in Me has caused your rejection & vanity? No one remembers the Exodus from Egypt, the barren wilderness journey; or when I brought you to fertile Canaan, where you defiled My Land & made it an abomination. My Priests & Scribes were ignorant of Me; the rulers transgressed, and the prophets of Baal were useless. I will quarrel with with you & your children; from Kittim Islands in the North-West to Kedar in the North-East (or South-East) has this been seen & heard?: a nation changing their `*gods*` (idols)? My People exchange their Glory for nothing! Let the heavens be astonished & terrified: My People have two evils: they forsake Me to make broken cisterns for water! Israel is prey for the young lions; his land is destroyed & empty. The children of Memphis & Tahpanhes (in Egypt) has broken the crown of yur head; because yu've forsaken the Lord yur Guide. Why go south to drink the Egyptian waters of Shihor Brook, or go north to the Assyrian waters of the Euphrates River? Yur own evil ways & deeds will punish yu for forsaking the Lord; though long ago I freed yu from slavery, yu have been a harlot everywhere; though I planted yu the best vine & seed, yu've become a strange degenerate vine; no soap can wash away yur iniquity. Why deny yur defilement with the Baalim as a swift & wild Arabian camel? as a wild desert donkey, stubborn & yearning. Put on yur sandals, satisfy yur thirst; instead yu say it's useless, I will seek the strangers that I love. The House of Israel is a shamed thief: people, kings, princes, priests, & prophets; saying: stock, yu are my Father; stone, yu are my Mother; but they have rejected Me; yet in trouble they beg Me saying: save us. But where are the many `*gods*` (idols) yu made; why do yu fight with Me, let them save yu, yu transgressors; I struck yur children, but they were not corrected; your own sword like a lion devoured the prophets. O generation, see the Lord's Word: Am I a wilderness to Israel? a land of darkness? Why do My people say: we're free, nevermore to come to Yu. Virgins & brides do not forget their ornaments & attire; but My People always forget Me. Why do dress up for love as an example to wicked women; yur skirts have the blood of poor innocent souls in open daylight; yet yu say: I'm innocent, He'll not be mad. But I will judge yu for denying yur sin. Why do yu try so hard to appear good? yu'll be ashamed of Egypt &

Assyria; led away as captives by those whom the Lord as rejected. It's said that a divorced & remarried woman that if then she returns to first husband is a very polluted land; Israel yu're a harlot with many lovers, yet the Lord says to return to Him: yu are a well-known harlot as the famous Arabian desert whore polluting the land; the rain are withheld from the shameless harlot. Why not return to Me and say: My Father, the Guide of my virgin youth; He'll not stay angry. But yu are a boastful harlot. The prophetic note & pattern is now established for the Book of Jeremiah: Israel's unrepentant harlotry in idolatry & depravity.

As we have been noticing to the reader the Divine Communication in various colors (red, blue, & purple) for the direct & indirect words, so here is a general summary for those red letters in Jeremiah: Chapters & Verses: 1: many verses. 2-3: full chapters, except for a few verses. 4-6: most of chapters. 7: full chapter. 8: most of chapter. 9: all chapter less 3 verses. 10: 5 verses. 11-15: most of chapters. 16: whole chapter less 3 verses. 17-18: half chapters. 19: whole chapter less 2 verses. 20: 3 verses. 21-23: most of chapters less few verses. 24-25: half of chapters. 26: few verses. 27: chapter less 51/2 verses. 28: 3 verses. 29: chapter less 4 verses. 30-31: whole chapters less few verses. 32: half of chapter. 33: whole chapter less 3 verses. 34: most of chapter. 35: half of chapter. 36: 6 verses. 37: 4 1/2 verses. 38: 4 verses. 39: 3 verses. 42: 8 1/2 verses. 43: half of chapter. 44: most of chapter. 45: 2 of 5 verses in chapter. 46: whole chapter less 3 verses. 47: whole chapter less 1 verse. 48-50: whole chapters less few verses. 51: most of chapter.

The Lord gives to Jeremiah a new vision during the days of King Josiah: Harlot Sisters Israel & Judah: The Lord desires Israel to confess their adultery, idolatry, & depravity, and to return to Him to be forgiven & blessed; but she refused; and her treacherous sister Judah followed her example; if after the Lord divorced Israel (by Captivity & Exile), still Judah persisted in her immorality & vileness without shame or fear; but pretended to be a faithful wife. The Lord decides & declares that immoral Israel is only half as bad as treacherous Judah; so He tells Jeremiah to invite Israel to return in repentance to the Lord Who is merciful and no longer angry with her as with Judah. If Israel returns repentant then the Lord will return them from exile to Zion: "and I will give you shepherds according to My Heart, who shall feed you with knowledge and understanding. And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith Jehovah, they shall say no more, The Ark of the Covenant of Jehovah; neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more. At that time they shall call Jerusalem the Throne of Jehovah; and all the Nations (Gentiles) shall be gathered unto it, to the Name of Jehovah, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart. In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the north to the Land that I gave for an inheritance unto your fathers. But I said, How I will put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of the nations (Gentiles)! and I said, Ye shall call me My Father, and shall not turn away from following Me. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O House of Israel, saith Jehovah. A voice is heard upon the bare heights, the weeping [and] the supplications of the children of Israel; because they have perverted their way, they have forgotten Jehovah their God. Return, ye backsliding children, I will heal your backslidings." Behold, we are come unto Thee; for Thou art Jehovah our God. In the Lord God is Israel's Salvation. The return to the Lord will be a restoration to the land with the Lord as King, and the Gentiles will in Him be blessed & glory: If the Jews of Jerusalem & Judah become a good soil, with hearts for the Lord; but if not, the Lord's Fire will consume them. Let this news be made known that: let everyone go & hide from the northern invader, the destroying lion; and cry aloud at the Lord's Fury that will break the heart of all: kings, princes, priests, & prophets. Jeremiah tells the Lord that He has deceived the Jews with peace, though He determines to destroy; it will be as a hot desert wind to afflict them in judgment. The invader will come destructive

speed; if they would just cleanse themselves He would save them from doom. News in Dan & Ephraim to the Gentiles to come against the Jews, as field workers they come because of wickedness. I am in great anxiety at the coming war; total destruction & devastation of the land & the people; how long will it take before war news end. The Jews are children that are foolish, ignorant, & spoiled: stupid to do good, wise to do evil. Vision of Judgment on the Model of Creation Week of Genesis Chapters 1 & 2 : "I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, [and] before His Fierce Anger. For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it. Every city fleeth for the noise of the horsemen and bowmen; they go into the thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein. And thou, when thou art made desolate, what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou enlargest thine eyes with paint, in vain dost thou make thyself fair; [thy] lovers despise thee, they seek thy life. For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the Daughter of Zion, that gaspeth for breath, that spreadeth her hands, [saying], Woe is me now! for my soul fainteth before the murderers."

The prophecy continues: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon her. And though they say, As Jehovah liveth; surely they swear falsely." Jeremiah prays concerning their unrepentant stubbornness & apostasy. He goes to the common people, but they are unchanged; he goes the nobles thinking they know the Lord's Way, but they are worse. Therefore wild animals assault them. The Lord cannot pardon them in their apostasy of idolatry, adultery, & harlotry; they line up at the whore's tent, like wild lusting adulteress horses. The Lord must avenge Himself of such a nation; go destroy her, but not completely, they are not the Lord's. Both Houses of Israel & Judah are treacherous against the Lord; they deny the Lord & His Judgment; the prophets are empty; their speech shall devour them. The Lord will bring the invader, a nation distant, terrible, ancient & strange, against the House of Israel; and they will kill & destroy indiscriminately; yet I will not make a full end of you. Then you will say: Why is He doing this to us? Tell them: because of your adultery & idolatry. Declare to the House of Jacob & Judah: foolish & stupid people, blind & deaf; will you not fear Me the Creator & Manager of all things; will you continue in your rebellion, unrepentant, heartless, godless, sinful, wicked, murders; liars & deceivers, rich & powerful, greedy & fat; pros at wickedness, oppressors of the poor in justice. The Lord's soul will be avenged on such a depraved nation, full of lying prophets, and avarice priests, and people who love it that way.

The prophecy continues & concludes: Benjaminites run from Jerusalem, blow trumpets in Tekoa (about 6 miles S of Bethlehem); raise signals in Beth-haccherim (about 5 miles W of Jerusalem); doom comes from the north to destroy delicate Zion. Her city will be pasteurs for shepherds with flocks; make war against her day & night; destroy the city which is a well of wickedness & violence. Learn Jerusalem not to alienate the Lord's Soul, that desolation be avoided; the remnant of Israel will be gleaned as vine. Their uncircumcised ears cannot hear; the Lord's Word is a reproach & despised; so I am fed up, I'll destroy everything; they all covet & deceive, including the prophet & priest: healing with words of false peace; shameless & despicable; they are damned. Seek the old ways & paths of goodness & rest; you refuse the watchmen's warnings, so the evil that the Lord brings will match their thoughts & deeds in rejection of the Lord's Word & Law. Why do you worship Me with such rare & costly gifts, that I despise? The Lord will cause all of you to fall & perish; even by the northern warring conquering invaders; like a pregnant woman be troubled in travail in your dilemma & doom. Jeremiah is a Tester & Fortress of Israel the corrupt rebellious people; unrefinable refuse rejected by the Lord.

The Lord's Word to Jeremiah (chapter 7): "Stand in the gate of Jehovah's House, and proclaim there this Word, and say, Hear the Word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah. Thus saith Jehovah of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this Place. Trust ye not in lying words, saying, The Temple of Jehovah, the Temple of Jehovah, the Temple of Jehovah, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this Place, neither walk after other `*gods*` to your own hurt: then will I cause you to dwell in this Place, in the land that I gave to your fathers, from of old even for evermore. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other `*gods*` that ye have not known, and come and stand before Me in this House, which is called by My Name, and say, We are delivered; that ye may do all these abominations? Is this House, which is called by My Name, become a Den of Robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah. But go ye now unto My Place which was in Shiloh, where I caused My Name to dwell at the first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto the House which is called by My Name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of My Sight, as I have cast out all your brethren, even the whole Seed of Ephraim. Therefore pray not thou for this People, neither lift up cry nor prayer for them, neither make intercession to Me; for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the Queen of Heaven, and to pour out drink-offerings unto other `*gods*`, that they may provoke Me to anger. Do they provoke Me to anger? saith Jehovah; [do they] not [provoke] themselves, to the confusion of their own faces? Therefore thus saith the Lord Jehovah: Behold, Mine Anger and My Wrath shall be poured out upon this Place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. Thus saith Jehovah of Hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto My Voice, and I will be your God, and ye shall be My People; and walk ye in all the Way that I command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in [their own] counsels [and] in the stubbornness of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all My Servants the Prophets, daily rising up early and sending them: yet they hearkened not unto Me, nor inclined their ear, but made their neck stiff: they did worse than their fathers. And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. And thou shalt say unto them, This is the nation that hath not hearkened to the Voice of Jehovah their God, nor received instruction: truth is perished, and is cut off from their mouth." Cut yur hair Jerusalem, and lament that the Lord has rejected & doomed yu; because yu have polluted His House, and erected the High Places of Topheth in the Valley of Ben Hinnom (couple miles south of Jerusalem where disgusting sacrifices were offered & burnt in fire their children to Moloch); but it soon will be the Valley of Slaughter where their slaughtered dead will have no place to be buried, but will be feasts to the birds & beasts; Jerusalem wasted & quiet. The prophecy continues: The Jerusalem's Jews will be slaughtered, their bones will be left in the open as dung; the tiny remnant will seek death; men fall & get up, they learn from it; the Lord's people never learn from judgment, they always persist in evil; He listened but found no honest or good person; they are more stupid than animals. They boast in wisdom of the Lord's Law by lying scribes; they have no peace, but are shameless in

abominations; they are damned to doom; a barren land. They run & hide from the Lord's calamity because of their sins; they are hopeless. The invader comes through Dan to conquer; they cry for comfort from their King, but the Lord rejects them to the snakes: "The harvest is past, the summer is ended, and we are not saved." Is there no help or healing from Gilead of Reuben & Gad across the Jordan River; no medical doctor to visit. The Lord as Messiah in Jeremiah continues: "'Oh that My Head were waters, and Mine Eyes a fountain of tears, that I might weep day and night for the slain of the Daughter of My People! Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave My People, and go from them! for they are all adulterers, an assembly of treacherous men. And they bend their tongue, [as it were] their bow, for falsehood; and they are grown strong in the land, but not for truth: for they proceed from evil to evil, and they know not Me`, saith Jehovah." Neighbors & kin are treacherous to each other, evil liars, decievers; the Lord will refine them; they are hypocrites & thugs. The Lord will visit them with judgment; the land will grieve for them; Jerusalem & Judah devastated. Let the scholar & prophet explain why this judgment: " And Jehovah saith, `Because they have forsaken My Law which I set before them, and have not obeyed My Voice, neither walked therein, but have walked after the stubbornness of their own heart, and after the Baalim, which their fathers taught them`; therefore thus saith Jehovah of Hosts, the God of Israel, `Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the Nations (Gentiles), whom neither they nor their fathers have known; and I will send the sword after them, till I have consumed them.`" Let the women mourn & cry in Zion for the total ruin; the Lord tells them to teach a lamentation for the slaughter. " Thus saith Jehovah, `Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth Me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight`, saith Jehovah.`" The Lord will soon punish the uncircumcised Gentiles (Egypt, Edom, Ammonites, Moabites) & the Jews (Judah) of uncircumcised hearts.

The Lord continues to the House of Israel (chapter 10): "` Learn not the way of the Nations (Gentiles), and be not dismayed at the signs of heaven; for the Nations (Gentiles) are dismayed at them. For the customs of the peoples are vanity; for one cutteth a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are like a palm-tree, of turned work, and speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither is it in them to do good.`" Then Jeremiah in spirit prays & says: "`There is none like unto Thee, O Jehovah; Thou art Great, and Thy Name is Great in Might. Who should not fear Thee, O King of the Nations (Gentiles)? for to Thee doth it appertain; forasmuch as among all the wise men of the Nations (Gentiles), and in all their royal estate, there is none like unto thee.` But they are together brutish and foolish: the instruction of idols! it is but a stock. There is silver beaten into plates, which is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the goldsmith; blue and purple for their clothing; they are all the work of skilful men. But Jehovah is the True God; He is the Living God, and an Everlasting King: at His Wrath the earth trembleth, and the Nations (Gentiles) are not able to abide His Indignation.`" The Lord to Jeremiah: "Thus shall ye (Messiah, Jeremiah, & the Jews) say unto them, `The `*gods*` that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens.` `He hath made the earth by His Power, He hath established the world by His Wisdom, and by His Understanding hath He stretched out the heavens: when He uttereth His Voice, there is a tumult of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings for the rain, and bringeth forth the wind out of His Treasuries.` `Every man is become brutish [and is] without knowledge; every goldsmith is put to shame by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The Portion of Jacob is not like these; for He is the Former of all things; and Israel is the Tribe of His Inheritance: Jehovah of Hosts is His Name.` `Gather up thy wares out of the land, O thou that abidest in the siege`.

For thus saith Jehovah, `Behold, I will sling out the inhabitants of the land at this time, and will distress them, that they may feel [it].`" The Messianic Spirit in Jeremiah responds: "` Woe is Me because of My hurt! My Wound is grievous: but I said, Truly this is [My] Grief, and I must bear it. My Tent is destroyed, and all My Cords are broken: My Children are gone forth from Me, and they are not: there is none to spread My Tent any more, and to set up My Curtains. For the shepherds are become brutish, and have not inquired of Jehovah: therefore they have not prospered, and all their flocks are scattered. The voice of tidings, behold, it cometh, and a great commotion out of the north country, to make the cities of Judah a desolation, a dwelling-place of jackals. `O Jehovah, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Jehovah, correct Me, but in measure: not in Thine Anger, lest thou bring Me to nothing. Pour out Thy Wrath upon the Nations (Gentiles) that know Thee not, and upon the families that call not on Thy Name: for they have devoured Jacob, yea, they have devoured him and consumed him, and have laid waste his habitation.`"

The Lord's Word to Jeremiah: Let the Jews listen up: "`Cursed be the man that heareth not the Words of this Covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the Iron Furnace, saying, Obey My Voice, and do them, according to all which I command you: so shall ye be My People, and I will be your God; that I may establish the Oath which I sware unto your Fathers, to give them a Land flowing with milk and honey, as at this day.`" Jeremiah responds: 'Amen, Lord'; the Lord tells him to proclaim to the Jews: 'comply with the words of the Covenant; obey My Voice as I commanded in the Exodus from Egypt, but they obeyed not, but have always been stubborn in heart; so I have punished according to the Words of the Covenant.' The Lord tells Jeremiah: the Jews have a conspiracy: they've returned to their forefather's iniquities, refusing to obey, idolaters, covenant breakers; the Lord will bring inescapable tragedy; they'll cry to their idols to no avail. The Jew's idols & idol altars number as Judah's cities & Jerusalem's streets. Pray not or cry not for these Jews, because I will not hear hear their prayer in their trouble. Why is my Beloved in My House, since she is always lewd & rejoices in evil. The Lord called your name: Green Olive-Tree, healthy & fruitful, but with a loud noise & fire He burns your broken branches. The Lord planted, but now pronounce evil against the evil House of Israel & of Judah in offering incense to Baal. The Lord reveals to Jeremiah to know & see their deeds. Jeremiah cries: "I was like a gentle lamb that is led to the slaughter; and I knew not that they had devised devices against me, [saying],Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O Jehovah of Hosts, Who judgest righteously, Who triest the heart and the mind, I shall see Thy Vengeance on them; for unto Thee have I revealed my cause. Therefore thus saith Jehovah concerning the men of Anathoth, that seek thy life, saying, Thou shalt not prophesy in the name of Jehovah, that thou die not by our hand; therefore thus saith Jehovah of Hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; and there shall be no remnant unto them: for I will bring evil upon the men of Anathoth, even the year of their visitation." Jeremiah prays: Lord, Yu are righteous, I contend & reason with Yu: why do the wicked prosper, & the treacherous at ease? Yu planted them, they took root,they grow, & yield fruit: Yu are near in their mouth, but far from their heart. "But thou, O Jehovah, knowest me; thou seest me, and triest my heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of the whole country wither? for the wickedness of them that dwell therein, the beasts are consumed, and the birds; because they said, He shall not see our latter end. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the pride of the Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; even they have cried aloud after thee: believe them not, though they speak fair words unto thee. I have forsaken My House; I have cast off My Heritage; I have given the dearly Beloved of My Soul into the hand of her enemies. My Heritage is become unto Me as a lion in the forest: she hath uttered her voice against Me; therefore I have hated her. Is My Heritage unto me as a

speckled bird of prey? are the birds of prey against her round about? go ye, assemble all the beasts of the field, bring them to devour. Many shepherds have destroyed My Vineyard, they have trodden My Portion under foot, they have made My pleasant Portion a desolate wilderness. They have made it a desolation; it mourneth unto me, being desolate; the whole land is made desolate, because no man layeth it to heart. Destroyers are come upon all the bare heights in the wilderness; for the Sword of Jehovah devoureth from the one end of the land even to the other end of the land: no flesh hath peace. They have sown wheat, and have reaped thorns; they have put themselves to pain, and profit nothing: and ye shall be ashamed of your fruits, because of the fierce anger of Jehovah. Thus saith Jehovah against all Mine evil neighbors, that touch the Inheritance which I have caused My people Israel to inherit: behold, I will pluck them up from off their land, and will pluck up the House of Judah from among them. And it shall come to pass, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of My People, to swear by My Name, As Jehovah liveth; even as they taught My People to swear by Baal; then shall they be built up in the midst of My People. But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith Jehovah."

The Lord tells Jeremiah to buy a linen girdle not soaked in water to gird his waist (chapter 13); & he does so. The Word of the Lord came to Jeremiah the 2nd time, saying: Take the newly bought girdle that is around yur waist; go to the Euphrates River (some 500 miles away), and hide it there in a cleft of the rock; and he did so. After many days the Lord tells him to return to the the Euphrates River and retrieve the girdle from where yu hid it. So he went and dugout the girdle; but it was deformed & useless. "Then the Word of Jehovah came unto me, saying, Thus saith Jehovah, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, that refuse to hear My Words, that walk in the stubbornness of their heart, and are gone after other `*gods*` to serve them, and to worship them, shall even be as this girdle, which is profitable for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole House of Israel and the whole House of Judah, saith Jehovah; that they may be unto Me for a People, and for a Name, and for a Praise, and for a Glory: but they would not hear." Tell them the Lord says every bottle shall be filled with wine; and they'll reply, we know it. Tell them the Lord says: "Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's Throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith Jehovah: I will not pity, nor spare, nor have compassion, that I should not destroy them." Listen without pride to the Lord's message: Give Him glory before He cause darkness, before you stumble on the dark mountains, before He turn the light to the shadow of death & gross darkness. But if you listen not, I will weep in secret for that pride; I will greatly cry with tears, because the Lord's flock is captured. Say to the King & the Queen-Mother: humble yourselves, sit down, your head-dress is removed, the crown of glory. The cities of the south are shut not to be opened; all Judah is exiled; look to the north: where are yur beautiful flock? What will yu say when He sets as yur head those yu made yur friends, as the sorrows of a pregnant woman. "And if thou say in thy heart, Wherefore are these things come upon me? for the greatness of thine iniquity are thy skirts uncovered, and thy heels suffer violence. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Therefore will I scatter them, as the stubble that passeth away, by the wind of the wilderness. This is thy lot, the portion measured unto thee from Me, saith Jehovah; because thou hast forgotten Me, and trusted in falsehood. Therefore will I also uncover thy skirts upon thy face, and thy shame shall appear. I have seen thine abominations, even thine adulteries, and thy neighings, the lewdness of thy whoredom, on the hills in the field. Woe unto thee, O Jerusalem! thou wilt not be made clean; how long shall it yet be?"

"The Word of Jehovah that came to Jeremiah concerning the Drought: Judah mourneth, and the gates thereof languish, they sit in black upon the ground; and the cry of Jerusalem is gone up. And their

nobles send their little ones to the waters: they come to the cisterns, and find no water; they return with their vessels empty; they are put to shame and confounded, and cover their heads. Because of the ground which is cracked, for that no rain hath been in the land, the plowmen are put to shame, they cover their heads. Yea, the hind also in the field calveth, and forsaketh [her young], because there is no grass. And the wild asses stand on the bare heights, they pant for air like jackals; their eyes fail, because there is no herbage. Though our iniquities testify against us, work thou for Thy Name's sake, O Jehovah; for our backslidings are many; we have sinned against Thee. O Thou Hope of Israel, the Saviour thereof in the time of trouble, why shouldest Thou be as a Sojourner in the land, and as a Wayfaring Man that turneth aside to tarry for a night? Why shouldest Thou be as a Man affrighted, as a Mighty Man that cannot save? yet Thou, O Jehovah, art in the midst of us, and we are called by Thy Name; leave us not. Thus saith Jehovah unto this People, Even so have they loved to wander; they have not refrained their feet: therefore Jehovah doth not accept them; now will He remember their iniquity, and visit their sins. And Jehovah said unto me, Pray not for this People for [their] good. When they fast, I will not hear their cry; and when they offer burnt-offering and meal-offering, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence. Then said I, Ah, Lord Jehovah! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then Jehovah said unto me, The prophets prophesy lies in My Name; I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart. Therefore thus saith Jehovah concerning the prophets that prophesy in My Name, and I sent them not, yet they say, Sword and famine shall not be in this Land: By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them –them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. And thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease; for the Virgin Daughter of My People is broken with a great breach, with a very grievous wound. If I go forth into the field, then, behold, the slain with the sword! and if I enter into the city, then, behold, they that are sick with famine! for both the prophet and the priest go about in the land, and have no knowledge. Hast Thou utterly rejected Judah? hath Thy soul loathed Zion? why hast Thou smitten us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and, behold, dismay! We acknowledge, O Jehovah, our wickedness, and the iniquity of our fathers; for we have sinned against Thee. Do not abhor [us], for Thy Name's sake; do not disgrace the Throne of Thy Glory: remember, break not Thy Covenant with us. Are there any among the vanities of the nations (Gentiles) that can cause rain? or can the heavens give showers? art not Thou He, O Jehovah our God? therefore we will wait for Thee; for Thou hast made all these things."

"Then said Jehovah unto me, Though Moses and Samuel stood before Me, yet My Mind would not be toward this people: cast them out of My Sight, and let them go forth. And it shall come to pass, when they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith Jehovah: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity. And I will appoint over them four kinds, saith Jehovah: the sword to slay, and the dogs to tear, and the birds of the heavens, and the beasts of the earth, to devour and to destroy. And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem. For who will have pity upon thee, O Jerusalem? or who will bemoan thee? or who will turn aside to ask of thy welfare? Thou hast rejected Me, saith Jehovah, thou art gone backward: therefore have I stretched out My Hand against thee, and destroyed thee; I am weary with repenting. And I have winnowed them with a fan in the gates of the land; I have bereaved [them] of children, I have destroyed My People; they returned not from their ways. Their widows are increased to Me above the sand of the seas; I have brought upon them against the mother of the young men a destroyer at noonday: I have caused anguish and

terrors to fall upon her suddenly. She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been put to shame and confounded: and the residue of them will I deliver to the sword before their enemies, saith Jehovah. Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent, neither have men lent to me; [yet] every one of them doth curse me. Jehovah said, Verily I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction. Can one break iron, even iron from the north, and brass? Thy substance and thy treasures will I give for a spoil without price, and that for all thy sins, even in all thy borders. And I will make [them] to pass with thine enemies into a land which thou knowest not; for a fire is kindled in Mine Anger, which shall burn upon you. O Jehovah, Thou knowest; remember me, and visit me, and avenge me of my persecutors; take me not away in Thy longsuffering: know that for Thy sake I have suffered reproach. Thy Words were found, and I did eat them; and Thy Words were unto me a joy and the rejoicing of my heart: for I am called by Thy Name, O Jehovah, God of Hosts. I sat not in the assembly of them that make merry, nor rejoiced; I sat alone because of Thy Hand; for Thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt Thou indeed be unto me as a deceitful [brook], as waters that fail? Therefore thus saith Jehovah, If thou return, then will I bring thee again, that thou mayest stand before Me; and if thou take forth the precious from the vile, thou shalt be as My Mouth: they shall return unto thee, but thou shalt not return unto them. And I will make thee unto this people a fortified brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith Jehovah. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

"The word of Jehovah came also unto me, saying, Thou shalt not take thee a wife, neither shalt thou have sons or daughters, in this Place. For thus saith Jehovah concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land: They shall die grievous deaths: they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the ground; and they shall be consumed by the sword, and by famine; and their dead bodies shall be food for the birds of the heavens, and for the beasts of the earth. For thus saith Jehovah, Enter not into the house of mourning, neither go to lament, neither bemoan them; for I have taken away My Peace from this People, saith Jehovah, even lovingkindness and tender mercies. Both great and small shall die in this Land; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; neither shall men break [bread] for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. And thou shalt not go into the house of feasting to sit with them, to eat and to drink. For thus saith Jehovah of Hosts, the God of Israel: Behold, I will cause to cease out of this Place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. And it shall come to pass, when thou shalt show this People all these Words, and they shall say unto thee, Wherefore hath Jehovah pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against Jehovah our God? Then shalt thou say unto them, Because your fathers have forsaken Me, saith Jehovah, and have walked after other `*gods*`, and have served them, and have worshipped them, and have forsaken Me, and have not kept My Law; and ye have done evil more than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto Me: therefore will I cast you forth out of this Land into the land that ye have not known, neither ye nor your fathers; and there shall ye serve other `*gods*` day and night; for I will show you no favor. Therefore, behold, the days come, saith Jehovah, that it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their Land that I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and they shall fish them up; and afterward

I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks. For Mine Eyes are upon all their ways; they are not hid from My Face, neither is their iniquity concealed from Mine Eyes. And first I will recompense their iniquity and their sin double, because they have polluted My Land with the carcasses of their detestable things, and have filled Mine Inheritance with their abominations. O Jehovah, my Strength, and my Stronghold, and my Refuge in the day of affliction, unto Thee shall the nations (Gentiles) come from the ends of the earth, and shall say, Our fathers have inherited nought but lies, [even] vanity and things wherein there is no profit. Shall a man make unto himself `*gods*`, which yet are no `*gods*`? Therefore, behold, I will cause them to know, this once will I cause them to know My Hand and My Might; and they shall know that My Name is Jehovah."

"The sin of Judah is written with a pen of iron, [and] with the point of a diamond: it is graven upon the tablet of their heart, and upon the horns of your altars; whilst their children remember their Altars and their Asherim by the green trees upon the high hills. O My Mountain in the field, I will give thy substance and all thy treasures for a spoil, [and] thy high places, because of sin, throughout all thy borders. And thou, even of thyself, shalt discontinue from thy Heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in Mine Anger which shall burn for ever. Thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings. As the partridge that sitteth on [eggs] which she hath not laid, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool. A Glorious Throne, [set] on high from the beginning, is the place of our Sanctuary. Jehovah, the Hope of Israel, all that forsake Thee shall be put to shame. They that depart from me (?) shall be written in the earth, because they have forsaken Jehovah, the Fountain of Living Waters. Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved: for Thou art my Praise. Behold, they say unto me, Where is the Word of Jehovah? let it come now. As for me, I have not hastened from being a Shepherd after Thee; neither have I desired the Woeful Day; thou knowest: that which came out of my lips was before Thy Face. Be not a Terror unto me: Thou art my Refuge in the day of evil. Let them be put to shame that persecute me, but let not me be put to shame; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction. Thus said Jehovah unto me: Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the Word of Jehovah, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith Jehovah, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work: but hallow ye the sabbath day, as I commanded your fathers. But they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, and might not receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the Throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this City shall remain for ever. And they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill-country, and from the South, bringing burnt-offerings, and sacrifices, and meal-offerings, and frankincense, and bringing [sacrifices of] thanksgiving, unto the House

of Jehovah. But if ye will not hearken unto Me to hallow the sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

The Lord's Word to Jeremiah (chapter 18): Go to the potter's house to hear My Words: he went and the potter was at work on the wheels; the vessel he was working was marred in his hands; he remade the vessel as he pleased. The Lord's Word to Jeremiah: "O House of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in My Hand, O House of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in My Sight, that they obey not My voice, then I will repent of the good, wherewith I said I would benefit them. Now therefore, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith Jehovah: Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and amend your ways and your doings. But they say, It is in vain; for we will walk after our own devices, and we will do every one after the stubbornness of his evil heart. Therefore thus saith Jehovah: Ask ye now among the nations (Gentiles), who hath heard such things; the Virgin of Israel hath done a very horrible thing. Shall the snow of Lebanon fail from the rock of the field? [or] shall the cold waters that flow down from afar be dried up? For My People have forgotten Me, they have burned incense to false [`*gods*`]; and they have been made to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up; to make their Land an astonishment, and a perpetual hissing; every one that passeth thereby shall be astonished, and shake his head. I will scatter them as with an east wind before the enemy; I will show them the Back, and not the Face, in the day of their calamity. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his Words. Give heed to me, O Jehovah, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember how I stood before Thee to speak good for them, to turn away Thy Wrath from them. Therefore deliver up their children to the famine, and give them over to the power of the sword; and let their wives become childless, and widows; and let their men be slain of death, [and] their young men smitten of the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet. Yet, Jehovah, Thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee; deal Thou with them in the time of Thine Anger.

The Lord tells Jeremiah to buy a potter's earthen bottle; take some of the elders of the priests, and go to the Valley of the Son of Hinnom (BenHinnom), near the entrance to the Gate Harsith, and proclaim My Words, saying, "Hear ye the Word of Jehovah, O kings of Judah, and inhabitants of Jerusalem: thus saith Jehovah of Hosts,the God of Israel, Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle. Because they have forsaken Me, and have estranged this Place, and have burned incense in it unto other `*gods*`, that they knew not, they and their fathers and the kings of Judah; and have filled this place with the blood of innocents, and have built the High Places of Baal, to burn their sons in the fire for burnt-offerings unto Baal; which I commanded not, nor spake it, neither came it into My Mind: therefore, behold, the days come, saith Jehovah, that this place shall no more be called Topheth, nor the Valley of the Son of Hinnom (BenHinnom), but the Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this Place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life: and their dead bodies will I give to be food for the birds of the heavens, and for the beasts of the earth. And I will make this City an astonishment, and a

hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his friend, in the siege and in the distress, wherewith their enemies, and they that seek their life, shall distress them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith Jehovah of Hosts: Even so will I break this People and this City, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury in Topheth, till there be no place to bury. Thus will I do unto this Place, saith Jehovah, and to the Inhabitants thereof, even making this City as Topheth: and the Houses of Jerusalem, and the Houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the Houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other `*gods*`. Then came Jeremiah from Topheth, whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's House, and said to all the people: Thus saith Jehovah of Hosts, the God of Israel, Behold, I will bring upon this city and upon all its towns all the evil that I have pronounced against it; because they have made their neck stiff, that they may not hear My Words."

Pashhur benImmer the Priest, Chief Officer in the Lord's House, heard Jeremiah prophesying; he struck the Prophet Jeremiah, and put him in the stocks near the upper gate of Benjamin in the Lord's House. The next day Passhur took Jeremiah out of the stocks: Jeremiah to him, "Jehovah hath not called thy name Pashhur, but *Magor-missabib*. For thus saith Jehovah, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the hand of the King of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. Moreover I will give all the riches of this City, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies; and they shall make them a prey, and take them, and carry them to Babylon. And thou, Pashhur, and all that dwell in thy house shall go into Captivity; and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied falsely. O Jehovah, Thou hast persuaded me, and I was persuaded; thou art stronger than I, and hast prevailed: I am become a laughing-stock all the day, every one mocketh me. For as often as I speak, I cry out; I cry, Violence and destruction! because the Word of Jehovah is made a reproach unto me, and a derision, all the day. And if I say, I will not make mention of Him, nor speak any more in His Name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot [contain]. For I have heard the defaming of many, terror on every side. Denounce, and we will denounce him, [say] all my familiar friends, they that watch for my fall; peradventure he will be persuaded, and we shall prevail against him, and we shall take our revenge on him. But Jehovah is with me as a Mighty One [and] a Terrible: therefore my persecutors shall stumble, and they shall not prevail; they shall be utterly put to shame, because they have not dealt wisely, even with an everlasting dishonor which shall never be forgotten. But, O Jehovah of Hosts, that triest the righteous, that seest the heart and the mind, let me see thy vengeance on them; for unto thee have I revealed my cause. Sing unto Jehovah, praise ye Jehovah; for He hath delivered the soul of the needy from the hand of evil-doers. Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad. And let that man be as the cities which Jehovah overthrew, and repented not: and let him hear a cry in the morning, and shouting at noontime; because he slew me not from the womb; and so my mother would have been my grave, and her womb always great. Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame?"

The Lord's Word to Jeremiah when King Zedekiah sent to him Passhur benMalchijah, & Zephaniah benMaaseiah, the Priest saying: Inquire, please from the Lord for us; for the Nebuchadrezzar King of Babylon wars against us: perhaps the Lord will deal with us in all His wondrous works, to turn him away from us. Jeremiah said to them: Tell Zedekiah: " Thus saith Jehovah, the God of Israel, Behold, I will turn

back the weapons of war that are in your hands, wherewith ye fight against the King of Babylon, and against the Chaldeans that besiege you, without the walls; and I will gather them into the midst of this City. And I Myself will fight against you with an Outstretched Hand and with a Strong Arm, even in anger, and in wrath, and in great indignation. And I will smite the inhabitants of this City, both man and beast: they shall die of a great pestilence. And afterward, saith Jehovah, I will deliver Zedekiah King of Judah, and his servants, and the people, even such as are left in this City from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar King of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy. And unto this people thou shalt say, Thus saith Jehovah: Behold, I set before you the way of life and the way of death. He that abideth in this City shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and passeth over to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set My Face upon this City for evil, and not for good, saith Jehovah: it shall be given into the hand of the King of Babylon, and he shall burn it with fire. And touching the House of the King of Judah, hear ye the Word of Jehovah: O House of David, thus saith Jehovah, Execute justice in the morning, and deliver him that is robbed out of the hand of the oppressor, lest My Wrath go forth like fire, and burn so that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley, [and] of the rock of the plain, saith Jehovah; you that say, Who shall come down against us? or who shall enter into our habitations? And I will punish you according to the fruit of your doings, saith Jehovah; and I will kindle a fire in her forest, and it shall devour all that is round about her."

The Lord to Jeremiah (chapter 22): Go to the House of the King of Judah: speak these Words: say, Hear the Word of Jehovah, O King of Judah, that sittest upon the Throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith Jehovah: Execute ye justice and righteousness, and deliver him that is robbed out of the hand of the oppressor: and do no wrong, do no violence, to the sojourner, the fatherless, nor the widow; neither shed innocent blood in this Place. For if ye do this thing indeed, then shall there enter in by the gates of this House kings sitting upon the Throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these Words, I swear by Myself, saith Jehovah, that this House shall become a desolation. For thus saith Jehovah concerning the House of the King of Judah: Thou art Gilead unto Me, [and] the Head of Lebanon; [yet] surely I will make thee a wilderness, [and] cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath Jehovah done thus unto this great city? Then they shall answer, Because they forsook the Covenant of Jehovah their God, and worshipped other `*gods*`, and served them. Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country. For thus saith Jehovah touching Shallum the son of Josiah, King of Judah, who reigned instead of Josiah his father, [and] who went forth out of this place: He shall not return thither any more. But in the place whither they have led him captive, there shall he die, and he shall see this land no more. Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire; that saith, I will build me a wide house and spacious chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou strivest to excel in cedar? Did not thy father [Josiah] eat and drink, and do justice and righteousness? then it was well with him. He judged the cause of the poor and needy; then it was well. Was not this to know Me? saith Jehovah. But thine eyes and thy heart are not but for thy covetousness, and for shedding innocent blood, and for oppression, and for violence, to do it. Therefore thus saith Jehovah concerning Jehoiakim the son of Josiah, King of Judah: they shall not lament for him, [saying], Ah my brother! or, Ah sister! They shall not lament for him, [saying] Ah lord! or, Ah his glory! He

shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from Abarim; for all thy lovers are destroyed. I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not My Voice. The wind shall feed all thy shepherds, and thy lovers shall go into Captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how greatly to be pitied shalt thou be when pangs come upon thee, the pain as of a woman in travail! As I live, saith Jehovah, though Coniah the son of Jehoiakim king of Judah were the Signet upon My Right Hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them of whom thou art afraid, even into the hand of Nebuchadrezzar King of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the Land whereunto their soul longeth to return, thither shall they not return. Is this man Coniah a despised broken vessel? is he a vessel wherein none delighteth? wherefore are they cast out, he and his seed, and are cast into the land which they know not? O earth, earth, earth, hear the Word of Jehovah. Thus saith Jehovah, Write ye this man childless, a man that shall not prosper in his days; for no more shall a man of his seed prosper, sitting upon the Throne of David, and ruling in Judah."

The Prophecy continues: "Woe unto the shepherds that destroy and scatter the Sheep of My Pasture! saith Jehovah. Therefore thus saith Jehovah, the God of Israel, against the shepherds that feed [not] My People: Ye have scattered My Flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith Jehovah. And I will gather the Remnant of My Flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah. Behold, the days come, saith Jehovah, that I will raise unto David a Righteous Branch, and He shall reign as King and deal wisely, and shall execute justice and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell safely; and this is His Name whereby He shall be called: Jehovah our Righteousness. Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, Who brought up and Who led the seed of the House of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own Land. Concerning the prophets: My heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of Jehovah, and because of His Holy Words. For the Land is full of adulterers; for because of swearing the Land mourneth; the pastures of the wilderness are dried up. And their course is evil, and their might is not right; for both prophet and priest are profane; yea, in My House have I found their wickedness, saith Jehovah. Wherefore their way shall be unto them as slippery places in the darkness: they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith Jehovah. And I have seen folly in the prophets of Samaria; they prophesied by Baal, and caused My People Israel to err. In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery, and walk in lies; and they strengthen the hands of evil-doers, so that none doth return from his wickedness: they are all of them become unto Me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith Jehovah of Hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is ungodliness gone forth into all the land. Thus saith Jehovah of hosts, Hearken not unto the words of the prophets that prophesy unto you: they teach you vanity; they speak a vision of their own heart, and not out of the Mouth of Jehovah. They say continually unto them that despise Me, Jehovah hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you. For who hath stood in the council of Jehovah, that he should perceive and hear His Word? who hath marked My Word, and heard it? Behold, the Tempest of Jehovah, [even His] Wrath, is gone forth, yea, a whirling tempest: it shall burst upon the head of the wicked. The Anger

of Jehovah shall not return, until He has executed, and till He has performed the intents of His Heart: in the latter days ye shall understand it perfectly. I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied. But if they had stood in My Council, then had they caused My People to hear My Words, and had turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah. I have heard what the prophets have said, that prophesy lies in My Name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies, even the prophets of the deceit of their own heart that think to cause My People to forget My Name by their dreams which they tell every man to his neighbor, as their fathers forgat My Name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the straw to the wheat? saith Jehovah. Is not My Word like Fire? saith Jehovah; and like a Hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith Jehovah, that steal My Words every one from his neighbor. Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith. Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause My People to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah. And when this people, or the prophet, or a priest, shall ask thee, saying, What is the Burden of Jehovah? then shalt thou say unto them, What burden! I will cast you off, saith Jehovah. And as for the prophet, and the priest, and the people, that shall say, The Burden of Jehovah, I will even punish that man and his house. Thus shall ye say every one to his neighbor, and every one to his brother, What hath Jehovah answered? and, What hath Jehovah spoken? And the Burden of Jehovah shall ye mention no more: for every man's own word shall be his burden; for ye have perverted the Words of the Living God, of Jehovah of Hosts our God. Thus shalt thou say to the prophet, What hath Jehovah answered thee? and, What hath Jehovah spoken? But if ye say, The Burden of Jehovah; therefore thus saith Jehovah: Because ye say this word, The Burden of Jehovah, and I have sent unto you, saying, Ye shall not say, The Burden of Jehovah; therefore, behold, I will utterly forget you, and I will cast you off, and the City that I gave unto you and to your fathers, away from My Presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

"Jehovah showed me (chapter 24), and, behold, two baskets of figs set before the Temple of Jehovah, after that Nebuchadrezzar King of Babylon had carried away captive Jeconiah the son of Jehoiakim, King of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad. Then said Jehovah unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad. And the Word of Jehovah came unto me, saying, Thus saith Jehovah, the God of Israel: Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. For I will set Mine Eyes upon them for good, and I will bring them again to this Land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know Me, that I am Jehovah: and they shall be My People, and I will be their God; for they shall return unto Me with their whole heart. And as the bad figs, which cannot be eaten, they are so bad, surely thus saith Jehovah, So will I give up Zedekiah the King of Judah, and his princes, and the residue of Jerusalem, that remain in this Land, and them that dwell in the land of Egypt, I will even give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the Land that I gave unto them and to their fathers."

The Word to Jeremiah (chapter 25) concerning all the People of Judah in the 4th year (or the 1st year of King Nebuchadrezzar of Babylon) of Jehoiakim benJosiah, King of Judah: the Prophet Jeremiah spoke to all the People of Judah, & all the Inhabitants of Jerusalem: "From the thirteenth (13th) year of Josiah the son of Amon, king of Judah, even unto this day, these three and twenty (23) years, the Word ofJehovah hath come unto me, and I have spoken unto you, rising up early and speaking; but ye have not hearkened. And Jehovah hath sent unto you all His Servants the Prophets, rising up early and sending them, (but ye have not hearkened, nor inclined your ear to hear,) saying, Return ye now every one from his evil way, and from the evil of your doings, and dwell in the Land that Jehovah hath given unto you and to your fathers, from of old and even for evermore; and go not after other `*gods*` to serve them, and to worship them, and provoke me not to anger with the work of your hands; and I will do you no hurt. Yet ye have not hearkened unto Me, saith Jehovah; that ye may provoke Me to anger with the work of your hands to your own hurt. Therefore thus saith Jehovah of hosts: Because ye have not heard My Words, behold, I will send and take all the families of the north, saith Jehovah, and [I will send] unto Nebuchadrezzar the King of Babylon, My Servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations (Gentiles) round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. And this whole land shall be a desolation, and an astonishment; and these nations (Gentiles) shall serve the King of Babylon `*seventy years*` (70 yrs). And it shall come to pass, when `*seventy years*` (70 yrs) are accomplished, that I will punish the King of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate for ever. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this Book, which Jeremiah hath prophesied against all the nations (Gentiles). For many nations (Gentiles) and great kings shall make bondmen of them, even of them; and I will recompense them according to their deeds, and according to the work of their hands. For thus saith Jehovah, the God of Israel, unto me: take this Cup of the Wine of Wrath at My Hand, and cause all the nations (Gentiles), to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them. Then took I the Cup at Jehovah's Hand, and made all the nations (Gentiles) to drink, unto whom Jehovah had sent me: [to wit], Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse, as it is this day; Pharaoh King of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of the Uz, and all the kings of the Philistines, and Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod; Edom, and Moab, and the children of Ammon; and all the kings of Tyre, and all the kings of Sidon, and the kings of the isle which is beyond the sea; Dedan, and Tema, and Buz, and all that have the corners [of their hair] cut off; and all the kings of Arabia, and all the kings of the mingled people that dwell in the wilderness; and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes; and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. And thou shalt say unto them, Thus saith Jehovah of Hosts, the God of Israel: Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the Cup at thy hand to drink, then shalt thou say unto them, Thus saith Jehovah of Hosts: Ye shall surely drink. For, lo, I begin to work evil at the City which is called by My Name; and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of Hosts. Therefore prophesy thou against them all these Words, and say unto them, Jehovah will Roar from on High, and utter His Voice from his Holy Habitation; He will Mmightily Roar against His Fold; He will give a Shout, as they that tread [the grapes], against all the inhabitants of the earth. A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations (Gentiles); He will enter into judgment with all flesh: as for the wicked, He will give them to the sword,

saith Jehovah. Thus saith Jehovah of Hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the Slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be Dung upon the face of the ground. Wail, ye shepherds, and cry; and wallow [in ashes], ye principal of the flock; for the days of your slaughter and of your dispersions are fully come, and ye shall fall like a goodly vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and the wailing of the principal of the flock! for Jehovah layeth waste their pasture. And the peaceable folds are brought to silence because of the Fierce Anger of Jehovah. He hath left His Covert, as the Lion; for their land is become an astonishment because of the fierceness of the oppressing [sword], and because of His Fierce Anger."

In the beginning of the reign of Jehoiakim benJosiah, King of Judah, the Lord's Word to Jeremiah (chapter 26): "Stand in the Court of Jehovah's House, and speak unto all the cities of Judah, which come to worship in Jehovah's House, all the Words that I command thee to speak unto them; diminish not a Word. It may be they will hearken, and turn every man from his evil way; that I may repent Me of the evil which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith Jehovah: If ye will not hearken to Me, to walk in My Law, which I have set before you, to hearken to the Words of My Servants the Prophets, whom I send unto you, even rising up early and sending them, but ye have not hearkened; then will I make this House like Shiloh, and will make this City a curse to all the nations (Gentiles) of the earth." The Priests & the Prophets & all the People heard Jeremiah speaking these Words in the Lord's House: when he finished speaking they lay hold on him, saying, 'yu must die! Why did yu prophesy in the Lord's Name that this House will be like Shiloh & this City desolate?' The People were gathered to Jeremiah in the Lord's House. The Princes of Judah heard & came from the King's House to the Lord's House sitting in the entry of the New Gate: the Priests & the Prophets said to the Princes & the People: 'he deserves to die for his prophecy against this City.' Jeremiah replied to the Princes & the People: 'the Lord sent me to prophesy against this House & City with all the Words you have heard.' Change your ways & works, obey the Lord's Voice; that He may change the evil that He has pronounced against you. As for me, I am in your hand, do as you will; just remember that if you kill me, you are guilty of an innocent man's blood, you & this City & all the occupants; for truly the Lord sent me to you to speak these Words. The Princes & the People said to the Priests & Prophets: 'he does not deserve to die for speaking to us in the Lord's God Name'. Certain Elders of the land spoke to the Assembly of the People: Micah the Morashite prophesied in the days of King Hezekiah of Judah, saying to the Jews: The Lord of Hosts says: "Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountainof the House as the High Places of a forest." King Hezekiah of Judah & all Judah never put him to death; but with Fear of the Lord, he entreated for the Lord's Favor; the Lord cancelled the Evil He determined against them: We too are about to be guilty. Also, a certain man prophesied in the Lord's Name, Uriah benShemaiah of Kiriath-jearim, against this Land in like Words of Jeremiah. When King Jehoiakim, & his Mighty Men, & all the Princes, heard his words, the King tried to kill him; but Uriah in fear fled to Egypt. King Jehoiakim sent men to Egypt, with Elnathan benAchbor; and arrested Uriah, and brought him to King Jehoiakim, who slew him with the sword, and threw his carcass into the graves of the common people. But Ahikam benShaphan was with Jeremiah to preserve his life.

In the beginning of the reign of King Jehoiakim benJosiah of Judah, the Lord's Word to Jeremiah: He said to me: "Make thee bonds and bars, and put them upon thy neck and send them to the King of Edom, and to the King of Moab, and to the King of the children of Ammon, and to the King of Tyre, and to the King of Sidon, by the hand of the messengers that come to Jerusalem unto Zedekiah King of Judah; and give them a charge unto their masters, saying, Thus saith Jehovah of Hosts, the God of Israel, Thus shall ye say unto your masters: I have made the earth, the men and the beasts that are upon the face of the earth, by My Great Power and by My Outstretched Arm; and I give it unto whom it seemeth right unto

Me. And now have I given all these lands into the hand of Nebuchadnezzar the King of Babylon, My Servant; and the beasts of the field also have I given him to serve him. And all the nations (Gentiles) shall serve him, and his son, and his son's son, until the time of his own land come: and then many nations (Gentiles) and great kings shall make him their bondman. And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I punish, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. But as for you, hearken ye not to your prophets, nor to your diviners, nor to your dreams, nor to your soothsayers, nor to your sorcerers, that speak unto you, saying, Ye shall not serve the King of Babylon: for they prophesy a lie unto you, to remove you far from your land, and that I should drive you out, and ye should perish. But the nation that shall bring their neck under the yoke of the King of Babylon, and serve him, that [nation] will I let remain in their own land, saith Jehovah; and they shall till it, and dwell therein." Jeremiah told King Zedekiah exactly these Words: Submit to the King of Babylon and live; reject the lies of the Prophets telling you in My Name not to submit; the Lord did not send them, but they will cause Me to destroy you. Jeremiah also told the Priests & the People: the Lord says not to listen to the Prophets prophesying the lie: The vessels of the Lord's House shall soon return from Babylon. Don't listen to their lies. These so-called Prophets claiming My Name, let them plead with Me not to let the remaining vessels in the Lord's House, the King of Judah's House, & what is in Jerusalem be taken to Babylon. Surely the pillars, sea-vessel, the bases, & the rest of the vessels in the City which King Nebuchadnezzar of Babylon did not deport from Jerusalem to Babylon in the exile of Jeconiah benJehoiakim, King of Judah, & the the Nobles of Judah & Jerusalem, will be deported to Babylon, and remain there till I visit them, and return them to this Place.

The same year of the beginning of the reign of King Zedekiah of Judah, the 4them th year, 5th month, Hananiah benAzzur, the Prophet from Gibeon, told Jeremiah in the Lord's House, in the presence of the Priests & People: The Lord of Hosts, the God of Israel, says, "I have broken the yoke of the King of Babylon. Within two full years will I bring again into this Place all the vessels of Jehovah's House, that Nebuchadnezzar King of Babylon took away from this Place, and carried to Babylon: and I will bring again to this Place Jeconiah the son of Jehoiakim, King of Judah, with all the captives of Judah, that went to Babylon, saith Jehovah; for I will break the yoke of the King of Babylon." Jeremiah immediately replied in all their presence: "Amen: Jehovah do so; Jehovah perform thy Words which thou hast prophesied, to bring again the vessels of Jehovah's House, and all them of the Captivity, from Babylon unto this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people: The prophets that have been before me and before thee of old prophesied against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him." Hananiah the Prophet removed the [wooden] bar from the Prophet Jeremiah's neck & broke it, and said: the Lord says, so will I break the the yoke of King Nebuchadnezzar of Babylon within 2 full years off the neck of all the nations (Gentiles). Then the Prophet Jeremiah went his way. Then the Lord's Word came to Jeremiah: "Go, and tell Hananiah, saying, Thus saith Jehovah: Thou hast broken the bars of wood; but thou hast made in their stead bars of iron. For thus saith Jehovah of Hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations (Gentiles), that they may serve Nebuchadnezzar King of Babylon; and they shall serve him: and I have given him the beasts of the field also. Then said the Prophet Jeremiah unto Hananiah the Prophet, Hear now, Hananiah: Jehovah hath not sent thee; but thou makest this People to trust in a lie. Therefore thus saith Jehovah, Behold, I will send thee away from off the face of the earth: this year thou shalt die, because thou hast spoken rebellion against Jehovah. So Hananiah the Prophet died the same year in the seventh month."

Now these are the Words of the Letter the Prophet Jeremiah sent from Jerusalem to the rest of the Elders of the Captivity (chapter 29), to the Priests, the Prophets, & the People, whom Nebuchadnezzar exiled from Jerusalem to Babylon; (after King Jeconiah, the Queen-Mother, the Eunuchs, the Princes of Judah & Jerusalem, the Craftsmen, & the Smiths, were deported from Jerusalem,) by Elasah benShaphan, Gemariah benHilkiah, (whom King Zedekiah of Judah sent to Babylon to King Nebuchadnezzar) saying: "Thus saith Jehovah of Hosts, the God of Israel, unto all the Captivity, whom I have caused to be carried away captivefrom Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace. For thus saith Jehovah of Hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in My Name: I have not sent them, saith Jehovah. For thus saith Jehovah, After seventy (70) years are accomplished for Babylon, I will visit you, and perform My Good Word toward you, in causing you to return to this Place. For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith Jehovah, and I will turn again your Captivity, and I will gather you from all the nations (Gentiles), and from all the places wither I have driven you, saith Jehovah; and I will bring you again unto the Place whence I caused you to be carried away captive. Because ye have said, Jehovah hath raised us up prophets in Babylon; thus saith Jehovah concerning the King that sitteth upon the Throne of David, and concerning all the people that dwell in this City, your brethren that are not gone forth with you into Captivity; thus saith Jehovah of Hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so bad. And I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be tossed to and fro among all the kingdoms of the earth, to be an execration, and an astonishment, and a hissing, and a reproach, among all the nations (Gentiles) whither I have driven them; because they have not hearkened to My Words, saith Jehovah, wherewith I sent unto them My Servants the Prophets, rising up early and sending them; but ye would not hear, saith Jehovah. Hear ye therefore the Word of Jehovah, all ye of the Captivity, whom I have sent away from Jerusalem to Babylon. Thus saith Jehovah of Hosts, the God of Israel, concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy a lie unto you in My Name: Behold, I will deliver them into the hand of Nebuchadrezzar King of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captives of Judah that are in Babylon, saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; because they have wrought folly in Israel, and have committed adultery with their neighbors' wives, and have spoken words in My Name falsely, which I commanded them not; and I am He That knoweth, and am witness, saith Jehovah. And concerning Shemaiah the Nehelamite thou shalt speak, saying, Thus speaketh Jehovah of Hosts, the God of Israel, saying, Because thou hast sent letters in thine own name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying, Jehovah hath made thee Priest in the stead of Jehoiada the Priest, that there may be officers in the House of Jehovah, for every man that is mad, and maketh himself a Prophet, that thou shouldest put him in the stocks and in shackles. Now therefore, why hast thou not rebuked Jeremiah of Anathoth, who maketh himself a Prophet to you, forasmuch as he hath sent unto us in Babylon, saying, [The Captivity] is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them?" The Priest Zephaniah read this letter to the Prophet Jeremiah.

"Then came the word of Jehovah unto Jeremiah, saying, Send to all them of the Captivity, saying, Thus saith Jehovah concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you,

and I sent him not, and he hath caused you to trust in a lie; therefore thus saith Jehovah, Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this People, neither shall he behold the good that I will do unto My People, saith Jehovah, because he hath spoken rebellion against Jehovah."

The Lord's Word to Jeremiah (chapter 30): "Thus speaketh Jehovah, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith Jehovah, that I will turn again the Captivity of My People Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the Words that Jehovah spake concerning Israel and concerning Judah. For thus saith Jehovah: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. And it shall come to pass in that day, saith Jehovah of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman; but they shall serve Jehovah their God, and David their King, whom I will raise up unto them. Therefore fear thou not, O Jacob My Servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy Seed from the land of their Captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations (Gentiles) whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished. For thus saith Jehovah, Thy hurt is incurable, and thy wound grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the greatness of thine iniquity, because thy sins were increased. Why criest thou for thy hurt? thy pain is incurable: for the greatness of thine iniquity, because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into Captivity; and they that despoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah; because they have called thee an Outcast, [saying], It is Zion, whom no man seeketh after. Thus saith Jehovah: Behold, I will turn again the Captivity of Jacob's tents, and have compassion on his dwelling-places; and the city shall be builded upon its own hill, and the palace shall be inhabited after its own manner. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before Me; and I will punish all that oppress them. And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me: for who is he that hath had boldness to approach unto Me? saith Jehovah. And ye shall be My People, and I will be your God. Behold, the Tempest of Jehovah, [even His] Wrath, is gone forth, a sweeping tempest: it shall burst upon the head of the wicked. The Fierce Anger of Jehovah shall not return, until He have executed, and till He have performed the intents of His heart: in the Latter Days ye shall understand it."

The Lord continues: "At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be My People. Thus saith Jehovah, The people that were left of the sword found favor in the wilderness; even Israel, when I went to cause him to rest. Jehovah appeared of old unto me [Israel & Judah, the Jews], [saying], Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again will I build thee, and thou shalt be built, O Virgin of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant, and shall enjoy [the fruit thereof]. For

there shall be a day, that the watchmen upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God. For thus saith Jehovah, Sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O Jehovah, save Thy People, the Remnant of Israel. Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, [and] with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall they return hither. They shall come with weeping; and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am a Father to Israel, and Ephraim is My First-born. Hear the Word of Jehovah, O ye nations (Gentiles), and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him, as Shepherd doth His Flock. For Jehovah hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he. And they shall come and sing in the height of Zion, and shall flow unto the Goodness of Jehovah, to the grain, and to the new wine, and to the oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My People shall be satisfied with My Goodness, saith Jehovah. Thus saith Jehovah: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith Jehovah; and they shall come again from the land of the enemy. And there is hope for thy latter end, saith Jehovah; and [thy] children shall come again to their own border. I have surely heard Ephraim bemoaning himself [thus], Thou hast chastised me, and I was chastised, as a calf unaccustomed [to the yoke]: turn Thou me, and I shall be turned; for Thou art Jehovah my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a darling child? for as often as I speak against him, I do earnestly remember him still: therefore My Heart yearneth for him; I will surely have mercy upon him, saith Jehovah. Set thee up waymarks, make thee guide-posts; set thy heart toward the highway, even the way by which thou wentest: turn again, O Virgin of Israel, turn again to these thy cities. How long wilt thou go hither and thither, O thou Backsliding Daughter? for Jehovah hath created a new thing in the earth: a woman shall encompass a man. Thus saith Jehovah of Hosts, the God of Israel, Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall bring again their Captivity: Jehovah bless thee, O Habitation of Righteousness, O Mountain of Holiness. And Judah and all the cities thereof shall dwell therein together, the husbandmen, and they that go about with flocks. For I have satiated the weary soul, and every sorrowful soul have I replenished. Upon this I awaked, and beheld; and my sleep was sweet unto me. Behold, the days come, saith Jehovah, that I will sow the House of Israel and the House of Judah with the seed of man, and with the seed of beast. And it shall come to pass that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, saith Jehovah. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge. Behold, the days come, saith Jehovah, that I will make a New Covenant with the House of Israel, and with the House of Judah: not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My Covenant they brake, although I was a Husband unto them, saith Jehovah. But this is the Covenant that I will make with the House of Israel after those days, saith Jehovah: I will put My Law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My People: and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more. Thus saith

Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of Hosts is His Name: If these ordinances depart from before Me, saith Jehovah, then the Seed of Israel also shall cease from being a Nation before Me for ever. Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the Seed of Israel for all that they have done, saith Jehovah. Behold, the days come, saith Jehovah, that the city shall be built to Jehovah from the Tower of Hananel unto the Gate of the Corner. And the measuring line shall go out further straight onward unto the Hill Gareb, and shall turn about unto Goah. And the whole valley of the dead bodies and of the ashes, and all the fields unto the Brook Kidron, unto the corner of the Horse Gate toward the east, shall be holy unto Jehovah; it shall not be plucked up, nor thrown down any more for ever."

The Lord's Word to Jeremiah (chapter 32) in the 10th year of King Zedekiah of Judah, which was the 18th year of Nebuchadrezzar: The King of Babylon's army was besieging Jerusalem; the Prophet Jeremiah was imprisoned in the Court of the Guard, which was in the King of Judah's House; King Zedekiah jailed him saying, Why do yu prophesy: 'The Lord says: I will surrender this City to the King of Babylon to capture. King Zedekiah will not escape from the Chaldeans; the King of Babylon will speak mouth to mouth, his eyes will look into his eyes; he will deport Zedekiah to Babylon, and there he'll stay till I visit him; though you fight with the Chaldeans, you will not prosper'. Jeremiah: The Lord's Word: 'Hanamel benShallum, yur uncle, shall ask yu: Buy my field in Anathoth, for the right of redemption is yurs.' Hanamel, my cousin, came to me in the Court of the Guard according to the Lord's Word, to sell me the field in Anathoth of Benjamin according to the the right of inheritance & redemption.' So I knew it was the Lord's Word. I bought the property from my cousin Hanamel, I weighed the money, 17 silver shekels; I signed the deed, sealed it, called the witnesses, weighed the the money in the scales. I took the deed of purchase, the sealed one according to the law & custom, and the one which was open; I gave the deed of purchase to Baruch benNeriah, benMahseiah, in the presence of my cousin Hanamel & the witnesses who subscribed the deed of purchase, before all the Jews that sat in the Court of Guard. I charged Baruch before them: 'The Lord of Hosts, Israel's God, says: Take these deeds, the sealed deed of purchase, and the open one, put them in an earthen jar, that they may continue many days. For the Lord says: Houses & fields & vineyards shall again be purchased in this land.'

After I delivered the deed of purchase to Baruch benNeriah, I prayed to the Lord: "Ah Lord Jehovah! behold, Thou hast made the heavens and the earth by Thy great power and by Thine Outstretched Arm; there is nothing too hard for Thee, who showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the Great, the Mighty God, Jehovah of Hosts is His Name; great in counsel, and mighty in work; Whose Eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings: Who didst set signs and wonders in the land of Egypt, even unto this day, both in Israel and among [other] men; and madest Thee a Name, as at this day; and didst bring forth Thy People Israel out of the land of Egypt with signs, and with wonders, and with a Strong Hand, and with an Outstretched Arm, and with Great Terror; and gavest them this Land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it, but they obeyed not Thy Voice, neither walked in Thy Law; they have done nothing of all that Thou commandedst them to do: therefore Thou hast caused all this evil to come upon them. Behold, the mounds, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what Thou hast spoken is come to pass; and, behold, Thou seest it. And Thou hast said unto me, O Lord Jehovah, Buy thee the field for money, and call witnesses; whereas the City is given into the hand of the Chaldeans."

The Lord's Word to Jeremiah: "Behold, I am Jehovah, the God of All Flesh: is there anything too hard for Me? Therefore thus saith Jehovah: Behold, I will give this city into the hand of the Chaldeans, and

into the hand of Nebuchadrezzar King of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other `*gods*`, to provoke Me to anger. For the Children of Israel and the Children of Judah have done only that which was evil in My Sight from their youth; for the Children of Israel have only provoked Me to anger with the work of their hands, saith Jehovah. For this city hath been to Me a provocation of Mine Anger and of My Wrath from the day that they built it even unto this day; that I should remove it from before My Face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto Me the back, and not the face: and though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the House which is called by My Name, to defile it. And they built the high places of Baal, which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through [the fire] unto Molech; which I commanded them not, neither came it into My Mind, that they should do this abomination, to cause Judah to sin. And now therefore thus saith Jehovah, the God of Israel, concerning this city, whereof ye say, It is given into the hand of the King of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all the countries, whither I have driven them in Mine Anger, and in My Wrath, and in Great Indignation; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My People, and I will be their God: and I will give them one heart and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an Everlasting Covenant with them, that I will not turn away from following them, to do them good; and I will put My Fear in their hearts, that they may not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this Land assuredly with My Whole Heart and with My Whole Soul. For thus saith Jehovah: Like as I have brought all this great evil upon this People, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland, and in the cities of the South: for I will cause their Captivity to return, saith Jehovah."

The Lord's Word to Jeremiah (chapter 33), the 2nd time, while he was still imprisoned in the Court of the Guard: "Thus saith Jehovah That doeth it, Jehovah That formeth it to establish it; Jehovah is His Name. Call unto Me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not. For thus saith Jehovah, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down [to make a defence] against the mounds and against the sword; while [men] come to fight with the Chaldeans, and to fill them with the dead bodies of men, whom I have slain in Mine Anger and in My Wrath, and for all whose wickedness I have hid My Face from this City: Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth. And I will cause the Captivity of Judah and the Captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned against Me, and whereby they have transgressed against Me. And [this City] shall be to Me for a Name of Joy, for a Praise and for a Glory, before all the nations (Gentiles) of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it. Thus saith Jehovah: Yet again there shall be heard in this Place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice

of the bride, the voice of them that say, Give thanks to Jehovah of Hosts, for Jehovah is Good, for His Lovingkindness [endureth] for ever; [and of them] that bring [sacrifices of] thanksgiving into the House of Jehovah. For I will cause the Captivity of the land to return as at the first, saith Jehovah. Thus saith Jehovah of Hosts: Yet again shall there be in this place, which is waste, without man and without beast, and in all the cities thereof, a habitation of shepherds causing their flocks to lie down. In the cities of the hill-country, in the cities of the lowland, and in the cities of the South, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass under the hands of him that numbereth them, saith Jehovah. Behold, the days come, saith Jehovah, that I will perform that Good Word which I have spoken concerning the House of Israel and concerning the House of Judah. In those days, and at that time, will I cause a Branch of Righteousness to grow up unto David; and He shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is [the Name] whereby (she, He) shall be called: Jehovah our Righteousness. For thus saith Jehovah: David shall never want a man to sit upon the Throne of the House of Israel; neither shall the priests the Levites want a man before Me to offer burnt-offerings, and to burn meal-offerings, and to do sacrifice continually."

The Lord's Word to Jeremiah: "Thus saith Jehovah: If ye can break My Covenant of the day, and My Covenant of the night, so that there shall not be day and night in their season; then may also My Covenant be broken with David My Servant, that he shall not have a son to reign upon his Throne; and with the Levites the Priests, My Ministers. As the Host of Heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the Seed of David My Servant, and the Levites that minister unto Me."

The Lord's Word to Jeremiah: "Considerest thou not what this people have spoken, saying, The two families which Jehovah did choose, he hath cast them off? thus do they despise My People, that they should be no more a nation before them. Thus saith Jehovah: If My Covenant of day and night [stand] not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the Seed of Jacob, and of David My Servant, so that I will not take of his Seed to be rulers over the Seed of Abraham, Isaac, and Jacob: for I will cause their Captivity to return, and will have mercy on them."

The Lord's Word to Jeremiah (chapter 34) when King Nebuchadnezzar of Babylon, with his army, and the kingdoms of the earth subject to him, and all the peoples, fighting against Jerusalem and its cities: "The word which came unto Jeremiah from Jehovah, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth that were under his dominion, and all the peoples, were fighting against Jerusalem, and against all the cities thereof, saying: Thus saith Jehovah, the God of Israel, Go, and speak to Zedekiah King of Judah, and tell him, Thus saith Jehovah, Behold, I will give this city into the hand of the King of Babylon, and he shall burn it with fire: and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of Jehovah, O Zedekiah King of Judah: thus saith Jehovah concerning thee, Thou shalt not die by the sword; thou shalt die in peace; and with the burnings of thy fathers, the former kings that were before thee, so shall they make a burning for thee; and they shall lament thee, [saying], Ah Lord! for I have spoken the Word, saith Jehovah." The Prophet Jeremiah spake all these Words unto King Zedekiah of Judah in Jerusalem, when the King of Babylon's army was fighting against Jerusalem, and against all the cities of Judah that were left, against Lachish and against Azekah; for these [alone] remained of the cities of Judah [as] fortified cities.

The Lord's Word to Jeremiah after King Zediakiah covenated with the Jerusalem residents to proclaim liberty to them: All male or female servants (slaves, bond-servants), a Hebrew or Hebrewess, (all Jews), to be free from bonds or acts or contracts of slavery, or perpetual servitude as brethren. The princes & the people agreed & entered into covenant to free, emancipate, or liberate their servants,

(slaves), & handmaids. But afterwards they broke the covenant and reenslaved them, bringing them back to perpetual servitude. The Lord's Word to Jeremiah: "Thus saith Jehovah, the God of Israel: I made a Covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the House of Bondage, saying, At the end of seven years ye shall let go every man his brother that is a Hebrew, that hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto Me, neither inclined their ear. And ye were now turned, and had done that which is right in Mine Eyes, in proclaiming liberty every man to his neighbor; and ye had made a Covenant before Me in the House which is called by My Name: but ye turned and profaned My Name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith Jehovah: ye have not hearkened unto Me, to proclaim liberty, every man to his brother, and every man to his neighbor: behold, I proclaim unto you a liberty, saith Jehovah, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the kingdoms of the earth. And I will give the men that have transgressed My Covenant, that have not performed the Words of the Covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, that passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for food unto the birds of the heavens, and to the beasts of the earth. And Zedekiah King of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the King of Babylon's army, that are gone away from you. Behold, I will Command, saith Jehovah, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant."

The Lord's Word to Jeremiah in the days of King Jehoiakim benJosiah of Judah (chapter 35): Go to the House of the Rechabites, speak to them, bring into the Lord's House, in one of the chambers, give them wine to drink. I took Jaazaniah benJeremiah, benHabazziniah, & his brothers, his sons, & the entire House of the Rechabites; I brought them into the Lord's House, into the chamber of the sons of Hanan benIgdaliah, the Man of God, near to the chamber of the princes, above the chamber of Maaseiah benShallum, Keeper of the Threshold. I set it before the House of the Recabites, and told them to drink wine. They refused, saying their father Jonadab benRechab (a Kenite tribe, of which Jethro the Midianite, Moses father-in-law, was a member; Rechab assisted Jehu (the 10th King of the Northern Kingdom of Israel & Samaria) who exterminated the House of Omri in Ahab & Jezebel) commanded them never to drink wine, or build houses, sow seed, plant vineyard, or own such; but only to live in tents while they are sojourners in a foreign land. We have all obeyed ever since. When King Nebuchadnezzar of Babylon invaded we decided to come to Jerusalem for refuge from the Chaldeans & the Syrian army; so we have resided in Jerusalem. The Lord's Word to Jeremiah: "Thus saith Jehovah of Hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to My Words? saith Jehovah. The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed; and unto this day they drink none, for they obey their father's commandment: but I have spoken unto you, rising up early and speaking; and ye have not hearkened unto Me. I have sent also unto you all My Servants the Prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other `*gods*` to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto Me. Forasmuch as the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened unto Me; therefore thus saith Jehovah, the God of Hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have

spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the House of the Rechabites, Thus saith Jehovah of Hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; therefore thus saith Jehovah of Hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before Me for ever."

In the 4th year of King Jehoiakim benJosiah of Judah (chapter 36): the Lord's Word to Jeremiah: "Take thee a Roll of a Book, and write therein all the Words that I have spoken unto thee against Israel, and against Judah, and against all the Nations (Gentiles), from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the House of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin." Jeremiah called Baruch benNeriah: Baruch wrote at Jeremiah's dictation the Lord's Word on the Scroll. Jeremiah, being imprisoned, commanded Baruch to go & read the Written Words of the Lord on the Scroll to the People in the Lord's House on the Fast-Day, and to all Judah (Jews) from other cities. Perhaps they will be suppliant before the Lord, return from their evil ways; for the Lord's Anger & Wrath is great against this People. Baruch did as he was instructed by the Prophet Jeremiah. In the 5th year of King Jehoiakim benJosiah of Judah, in the 9th month, the People (Jews) from the cities of Judah came to Jerusalem, and proclaimed a Fast before the Lord. Baruch read to all the People in the Book Jeremiah's words in the Lord's House, in the chamber of Gemariah benShaphan, the Scribe, in the Upper Court, at the entry of the New Gate of the Lord's House. Micaiah benGemariah, benShaphan, heard the Reading from the Book the Lord's Word, he went to the King's House, into the Scribe's Chamber; the princes were sitting there: Elishama the Scribe, Delaiah benShemaiah, Elnathan benAchbor, Gemariah benShaphan, Zedekiah benHananiah, with all the princes. Micaiah reported Baruch's Reading of the Book of the Lord's Words to the people. The princes sent Jehudi benNethaniah, benShelemiah, benCushi, to Baruch, saying: Bring the Scroll yu have read to the people. Baruch benNeriah did; they told him to sit down and read it; so he did. They heard and became afraid, looking at each other, told Baruch that they will report to the King the Words (Reading). They asked Baruch he wrote the Words that was dictated. He replied, he spoke the Words and I wrote them down with ink in the Book. The princes told Baruch that he & Jeremiah must go hide themselves without anyone knowing. They went into the court, but the Scroll they put in the chamber of Elishama the Scribe; and they reported the Words to the King. The King sent Jehudi to bring the Scroll to him; he did, and read it to the King, and to princes with him. The King was sitting in the winter-house in the 9th month, a fire was in the fire-place; as Jehudi read 3 or 4 leaves, the King cut off the leaves from the Scroll with his penknife, and threw it in the fire till the entire Scroll was burnt up. They were not afraid, and did not tear their clothes, neither did the servants who heard the Words. Elnathan, Delaiah, & Gemariah pleaded with the King not to burn the Scroll to no avail. The King commanded Jerameel the King's son, Seraiah benAzriel, & Shelemiah benAbdeel, to arrest Baruch the Scribe & Jeremiah the Prophet; but the Lord hid them. The Lord's Word to Jeremiah after the King burned the Scroll, and the Words which Baruch wrote at Jeremiah's dictation: "Take thee again another Roll (Scroll), and write in it all the former words that were in the first Roll, which Jehoiakim the King of Judah hath burned. And concerning Jehoiakim King of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this Roll, saying, Why hast thou written therein, saying, The King of Babylon shall certainly come and destroy this Land, and shall cause to cease from thence man and beast? Therefore thus saith Jehovah concerning Jehoiakim King of Judah: He shall have none to sit upon the Throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not." Then took Jeremiah another Scroll, and gave it to Scribe Baruch the benNeriah, who wrote at Jeremiah's dictation all the Words of the

Book which King Jehoiakim of Judah had burned in the fire; and there were added besides unto them many like Words.

Zedekiah benJosiah reigned as King in the place of Coniah benJehoiakim (chapter 37), whom King Nebuchadrezzar of Babylon enthroned as King in the Land of Judah. He, his servants, and the people, refused to listen to the Lord's Words spoken by the Prophet Jeremiah. King Zedekiah, Jehucal benShelemiah, and Zephaniah benMaaseiah, the Priest, to the Prophet Jeremiah, saying: Pray to the Lord our God for us. Jeremiah freely moved among the people, not yet being imprisoned. Pharaoh's army had come from Egypt, the Chaldeans besieging Jerusalem heard the news, and discontinued the assault on Jerusalem.

The Lord's Word to the Prophet Jeremiah: "Thus saith Jehovah, the God of Israel, Thus shall ye say to the King of Judah, that sent you unto Me to inquire of Me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this City; and they shall take it, and burn it with fire. Thus saith Jehovah, Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart.For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet would they rise up every man in his tent, and burn this city with fire." After the Chaldeans stopped their assault on Jerusalem for fear of the Egyptian's army, Jeremiah left Jerusalem and went into the land of Benjamin to his lot among the people. When he was in the Gate of Benjamin, a Captain of the Ward, Irijah benShelemiah, benHananiah, arrested the Prophet Jeremiah, accusing him of desertion to the Chaldeans. Jeremiah denied it; but they refused to listen to him; Irijah arrested Jeremiah and brought him to the princes. The princes were angry with Jeremiah, and struck him, and jailed him in the house of Jonathan the Scribe; for they made that the prison. Jeremiah was put in the dungeon-house, into the cells, and stayed there many days. King Zedekiah brought him out, secretly asking if there is any Word from the Lord. Jeremiah replied: "Thou shalt be delivered into the the hand of the King of Babylon." Jeremiah complained to King Zedekiah: How have I wronged yu, or yur servants, or the people, to be imprisoned? Where are your prophets that prophesied: 'The King of Babylon shall not come against you, nor against this land"? Please listen, O Lord my King: let my supplication, be presented before yu, that I not be returned to die in the house of the Scribe Jonathan.' King Zedekiah commanded to commit Jeremiah into the Court of the Guard; and to give him a daily loaf of bread out of the baker's street, till the city was out of bread. So they did to him.

Shephatiah benMattan, Gedaliah benPashur, & Pashur benMalchijah, heard Jeremiah's Words to the people: "Thus saith Jehovah, He that abideth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live. Thus saith Jehovah, This City shall surely be given into the hand of the army of the king of Babylon, and he shall take it." The princes ask the King: Let him be put to death, for he weakens the warriors in the city, and the people, in his subversive words to harm the people. King Zedekiah replied: do as you wish, I cannot stop you. They put Jeremiah down by ropes into the dungeon of Malchijah the King's son in the Court of the Guard. The dungeon had no water, only mud, and Jeremiah sank in the mud. The Ethiopian eunuch Ebed-melech in the King's House heard of this, and while the King was sitting in the gate of Benjamin, he left the King's House and went to plead with the King: these men are doing great wrong against the Prophet Jeremiah, to make him die by starvation in the dungeon. The King commanded him to take 30 men to help get Jeremiah out of the dungeon before he die. They went into the King's House under the Treasury, using rags & old clothes took up Jeremiah by the armpits out of the dungeon; and he stayed in the Court of the Guard. King Zedekiah took the Prophet Jeremiah into the 3rd entry in the Lord's House to ask him something confidential: Jeremiah replied: If I tell yu, yu'll put me to death; and if I counsel yu, yu'll not listen. King Zedekiah swore secretly to Jeremiah, as the Lord lives, Who made this soul, I will not kill yu, neither hand yu over to those who want to kill yu. "Then said Jeremiah unto

Zedekiah, Thus saith Jehovah, the God of Hosts, the God of Israel: If thou wilt go forth unto the King of Babylon's princes, then thy soul shall live, and this City shall not be burned with fire; and thou shalt live, and thy House. But if thou wilt not go forth to the King of Babylon's princes, then shall this City be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." King Zedekiah replied to Jeremiah: I'm afraid of those Jews who have deserted to the Chaldeans, who will betray & mock me. Jeremiah answered: they will not; obey the Lord's Voice, in what I have spoken, and it will be well, & yu'll live. But if yu refuse to submit, this is the Lord's Word: "Behold, all the women that are left in the King of Judah's House shall be brought forth to the King of Babylon's princes,and those women shall say, Thy familiar friends have set thee on, and have prevailed over thee: [now that] thy feet are sunk in the mire, they are turned away back. And they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the King of Babylon: and thou shalt cause this City to be burned with fire." Zedekiah to Jeremiah: Let no one know of these words, and yu'll not die. If the princes suspect something, and ask yu what yu said to the King, and what the King said to yu; tell them yu presented a supplication to not be returned to Jonathan's house to die. The princes asked Jeremiah, and he answered as the King instructed him; so nothing was detected. Jeremiah stayed in the Court of the Guard till Jerusalem was captured.

Jerusalem was Captured (chapter 39): In 9th year of King Zedekiah of Judah, in the 10th Month, King Nebuchadrezzar of Babylon with all his army came against Jerusalem and besieged it. In the 11th Year of Zedekiah, in the 4th month, a breach was made in the City. The princes of the King of Babylon came in, sat in the middle gate: Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with other princes of the King of Babylon. King Zedekiah of Judah and the warriors, fled by night by way of the King's Garden, between the two walls of the gate, leaving the city toward the Arabah (Desert, South). The Chaldeans' army pursued & caught Zedekiah in the Plains of Jericho (some 5 miles away); they brought him to King Nebuchadrezzar of Babylon to Riblah in the land of Hamath; and there he judged him (Jerusalem to Riblah north of Damascus is some 270 miles). He slew Zedekiah's sons as he watched, he slew Judah's nobles; he put out Zedekiah's eyes, he shackled him, & took him to Babylon (Riblah to Babylon is some 450 miles). The Chaldeans torched the King's House, and the houses of the people; they demolished Jerusalem's walls. Nebuzaradan the Captain of the Guard deported captives to Babylon the Remnant the Jews of the city, also the deserters, & any other Jews. But he left the poorest of the people, the homeless or landless, of Judah, giving them vineyards & fields. King Nebuchadrezzar of Babylon charged Nebuzaradan the Guard Captain concerning Jeremiah: Treat him well; let go where he please. He with Nebushazban, Rab-saris, Nergal-sharezer, & Rab-mag, sent & took Jeremiah from the Court of the Guard, entrusting him to the care of Gedaliah benAhikam, benShaphan, to take him home; so he lived among the people. The Lord's Word to Jeremiah when he was jailed in the Court of the Guard: Tell Ebed-melech the Ethiopian: "Thus saith Jehovah of Hosts, the God of Israel: Behold, I will bring My Words upon this City for evil, and not for good; and they shall be accomplished before thee in that day. But I will deliver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in Me, saith Jehovah."

The Lord's Word to Jeremiah after Nebuzaradan the Guard Captain released him at Ramah from his chains among the captives of Jerusalem & Judah being deported to Babylon. The Guard Captain said to Jeremiah: The Lord yur God pronounced this doom on this place; the Lord has done it as He said because you have sinned against the Lord, and disobeyed His Voice. I now release yu from yur chains to go where yu please: yu may come with me to Babylon, where I will treat yu well, or go anywhere in the entire land before yu. Further he said to Gedaliah benAhikam, benShaphan, whom the King of Babylon made Governor over the cities of Judah, stay with him among the people anywhere yu please. So the Guard Captain gave to him provisions & a gift, & released him. Jeremiah went & stayed with Gedaliah

benAhikam. The captains of the forces in the fields (resistance fighters) & their men heard that the King of Babylon had made Gedaliah benAhikam Governor in the land, to care for the men, women, & children, the poorest of the land, the Remnant who were not deported captives to Babylon; they came to Gedaliah to Mizpah: Ishmael benNethaniah, Johanan & Jonathan beniKareah, Seraiah benTanhumeth, beniEphai the Netophathite, and Jezaniah benMaacathite, with all their men. Gedaliah swore an oath to them: Do not fear to serve the Chaldeans: reside in the land, serve the King of Babylon and it will be well. I must stay at Mizpah to answer to the Chaldeans when they come; but you may gather wine, summer fruits, & oil in vessels, and take them to the cities you have chosen. When the Jews that were in Moab, and those among the children of Ammon, and in Edom, and in all the surrounding countries, heard that the King of Babylon had left a Remnant in Judah, and set over them Gedaliah benAhikam, benShaphan; all the Jews returned from the places they fled to; they came to Judah. Johanan benKareah, with his resistance fighting captains, came to Gedaliah at Mizpah, saying: King Baalis of the children of Ammon sent Ishmael benNethaniah to kill yu. Gedaliah did not believe them. Johanan spoke with Gedaliah in private, saying: let me go kill Ishmael secretly; why should he kill yu that the Jews governed be scattered, and the Remnant of Judah perish. But he refused, and replied that he was lying about Ishmael.

In the 7th month Ishmael benNethaniah, benElishama, of the royal seed, and of the chief officers of the King, came with 10 men to Gedaliah benAhikam at Mizpah, to eat bread together. Ishmael & his men slew by sword Gedaliah the appointed Governor by the King of Babylon; he also killed the Jews with him at Mizpah, with the Chaldean warriors there. No one knowing of the slaughter for two days: Men from Shechem, Shiloh, & Samaria, some 80 men, their beards shaven & their clothes torn, with bodies cut, with meal-offerings & frankincense in their hands came to bring to the Lord's House. Ishmael met them with tears as he approached, saying, Come to Gedaliah benAhikam. They all came into the city, Ishmael killed them, and threw all of them into the pit. But 10 of the 80 men said to Ishmael: Do not kill us, we have supplies hidden in the fields, of wheat, barley, oil, & honey; so he spared them. The pit where the dead bodies where cast, was the pit that King Asa made when he was afraid of King Baasha of Israel. Ishmael led captive all remnant of the people at Mizpah: the King's daughters, the common people that Nebuzaradan the Guard captain committed to the governship of Gedaliah, these he took with him to escape to children of Ammon. Johanan benKareah with his captains of the warriors heard of it, they pursued Ishmael and found him at the waters of Gibeon (about 5 miles from Jerusalem). The people captured by Ishmael were glad on seeing Johanan, and they turned back to go to Johanan. Ishmael escaped with 8 men to the children of Ammon. Johanan, the captains of the warriors, and the Remnant of the common folks he recovered from Ishmael: the warriors, women, children, and eunuchs; they all went & lived in Geruth Chimham near Beth-lehem to go into Egypt, because they were afraid of the Chaldeans, because Ishmael had murdered Gedaliah the Governor appointed by the King of Babylon.

The captains of the warriors, Johanan benKareah, Jezaniah benHoshaiah, and all the rest of the people, the common to the noble, came to the Prophet Jeremiah, saying: Please accept our supplication, and pray for us to the Lord yur God, for this small Remnant: that the Lord God may show us which way to walk & what to do. He replied: I will pray to the Lord your God with your words; whatever He says I will tell you exactly. They replied: The Lord be a True & Faithful Witness of us if we do not the Word the Lord yur God send to us; whether good or bad, we will obey the Voice of the Lord our God, that it go well with us. After 10 days the Lord's Word to Jeremiah: he gathered to him Johanan, the warrior captains, and all the rest of the people, saying to them: The Lord God of Israel to Whom you sent Me to present your supplication, says: "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up; for I repent Me of the evil that I have done unto you. Be not afraid of the King of Babylon, of whom ye are afraid; be not afraid of him, saith Jehovah: for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy upon you, and cause you to return to your own Land. But if ye say, We will not dwell in this Land; so that ye obey not the Voice of Jehovah your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor

hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: now therefore hear ye the Word of Jehovah, O Remnant of Judah: Thus saith Jehovah of Hosts, the God of Israel, If ye indeed set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt; and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there: they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them. For thus saith Jehovah of Hosts, the God of Israel: As Mine Anger and My Wrath hath been poured forth upon the inhabitants of Jerusalem, so shall My Wrath be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more." Jeremiah adds: "Jehovah hath spoken concerning you, O Remnant of Judah, Go ye not into Egypt: know certainly that I have testified unto you this day. For ye have dealt deceitfully against your own souls; for ye sent me unto Jehovah your God, saying, Pray for us unto Jehovah our God; and according unto all that Jehovah our God shall say, so declare unto us, and we will do it: and I have this day declared it to you; but ye have not obeyed the voice of Jehovah your God in anything for which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn there."

After Jeremiah ended his words to the people: Azariah benHoshaiah, Johanan benKareah, and the proud men, said to Jeremiah: Yur lying; the Lord God did not say: Ye shall not go into Egypt to sojourn; but Baruch bebNeriah sets yu against us, to deliver us to Chaldeans to be put to death & deported to Babylon. So they refused to obey the Lord's Voice to stay in Judah; but they took all the Jews, remnant and all, with Jeremiah & Baruch, and came into the land of Egypt at Tahpanhes (some 250 miles away). The Lord's Word to Jeremiah in Tahpanhes: "Take great stones in thy hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith Jehovah of Hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the King of Babylon, My Servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death [shall be given] to death, and such as are for captivity to captivity, and such as are for the sword to the sword. And I will kindle a fire in the houses of the `*gods*` of Egypt; and he shall burn them, and carry them away captive: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall also break the pillars of Beth-shemesh, that is in the land of Egypt; and the houses of the `*gods*` of Egypt shall he burn with fire."

The Word to Jeremiah concerning all the Jews that dwelt in the land of Egypt, at Migdol, at Tahpanhes, at Memphis, and in the country of Pathros: "Thus saith Jehovah of Hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem,and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense, [and] to serve other `*gods*`, that they knew not, neither they, nor ye, nor your fathers. Howbeit I sent unto you all My Servants the Prophets, rising up early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other `*gods*`. Wherefore My Wrath and Mine Anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is this day. Therefore now thus saith Jehovah, the God of Hosts, the God of Israel: Wherefore commit ye [this] great evil against your own souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, to leave you none remaining; in that ye provoke Me unto anger with the works of your hands, burning incense unto other `*gods*` in the land of Egypt, whither ye are gone to sojourn; that ye may be cut off, and that ye may be a curse and a reproach among all the Nations (Gentiles) of the earth? Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness,

and the wickedness of your wives which they committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in My Law, nor in My Statutes, that I set before you and before your fathers. Therefore thus saith Jehovah of Hosts, the God of Israel: Behold, I will set My Face against you for evil, even to cut off all Judah. And I will take the Remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed; in the land of Egypt shall they fall; they shall be consumed by the sword and by the famine; they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, [and] an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence; so that none of the Remnant of Judah, that are gone into the land of Egypt to sojourn there, shall escape or be left, to return into the land of Judah, to which they have a desire to return to dwell there: for none shall return save such as shall escape."

The men who knew that their wives burned incense unto other `*gods*`, and the women that stood by, a great assembly, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying: As for the Word yu spoke to us in the Name of Jehovah, we will not listen to yu. We will certainly perform every word we have spoken: to burn incense to the Queen of Heaven, to pour out drink-offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of provisions, and were well, and saw no evil. But since we left off burning incense to the Queen of Heaven, and pouring out drink-offerings to her, we have lacked all things, and have been consumed by the sword and by the famine. And when we burned incense to the Queen of Heaven, and poured out drink-offerings to her, did we make her cakes to worship her, and pour out drink-offerings to her, without our husbands?

Jeremiah said to the people, to the men, the women, to all the people that had given him that answer, saying: The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not Jehovah remember them, and came it not into His Mind? so that Jehovah could not longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land become a desolation, and an astonishment, and a curse, without inhabitant to this day. Because ye have burned incense, and because ye have sinned against Jehovah, and have not obeyed the Voice of Jehovah, nor walked in His Law, nor in His Statutes, nor in His Testimonies; therefore this calamity is happened to you to this day. Jeremiah said to the people, and to the women: Hear the Word of Jehovah, all Judah that are in the land of Egypt: Thus saith Jehovah of Hosts, the God of Israel, saying: "Ye and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, We will surely perform our vows that we have vowed, to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her: establish then your vows, and perform your vows. Therefore hear ye the Word of Jehovah, all Judah that dwell in the land of Egypt: Behold, I have sworn by My Great Name, saith Jehovah, that My Name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, As the Lord Jehovah liveth. Behold, I watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, Mine, or theirs. And this shall be the Sign unto you, saith Jehovah, that I will punish you in this place, that ye may know that my Words shall surely stand against you for evil: Thus saith Jehovah, Behold, I will give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah King of Judah into the hand of Nebuchadrezzar King of Babylon, who was his enemy, and sought his life."

The Word the Prophet Jeremiah spoke to Baruch benNeriah (chapter 45), when he wrote these Words in a Book at the Lord's Mouth, in the 4th year of King Jehoiakim benJosiah of Judah: "Thus saith Jehovah, the God of Israel, unto thee, O Baruch: Thou didst say, Woe is me now! for Jehovah hath added sorrow to my pain; I am weary with my groaning, and I find no rest. Thus shalt thou say unto him, Thus saith Jehovah: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this in the whole Land. And seekest thou great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou goest."

The Lord's Word to the Prophet Jeremiah concerning the Nations (Gentiles):

Concerning Egypt (Egyptians) (chapter 46): Concerning the army of King Pharaoh-neco King Egypt, which was by the River Euphrates in Carchemish, which King Nebuchadrezzar of Babylon smote in the 4th year of King Jehoiakim benJosiah of Judah: "Prepare ye the buckler and shield, and draw near to battle. Harness the horses, and get up, ye horsemen, and stand forth with your helmets; furbish the spears, put on the coats of mail. Wherefore have I seen it? they are dismayed and are turned backward; and their mighty ones are beaten down, and are fled apace, and look not back: terror is on every side, saith Jehovah. Let not the swift flee away, nor the mighty man escape; in the north by the River Euphrates have they stumbled and fallen. Who is this that riseth up like the Nile, whose waters toss themselves like the rivers? Egypt riseth up like the Nile, and his waters toss themselves like the rivers: and he saith, I will rise up, I will cover the earth; I will destroy cities and the inhabitants thereof. Go up, ye horses; and rage, ye chariots; and let the mighty men go forth: Cush and Put, that handle the shield; and the Ludim, that handle and bend the bow. For that day is [a day] of the Lord, Jehovah of Hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour and be satiate, and shall drink its fill of their blood; for the Lord, Jehovah of Hosts, hath a sacrifice in the north country by the River Euphrates. Go up into Gilead, and take balm, O Virgin Daughter of Egypt: in vain dost thou use many medicines; there is no healing for thee. The nations (Gentiles) have heard of thy shame, and the earth is full of thy cry; for the mighty man hath stumbled against the mighty, they are fallen both of them together." The Lord's Word to the Prophet Jeremiah that King Nebuchadrezzar of Babylon should come and smite the land of Egypt: "Declare ye in Egypt, and publish in Migdol, and publish in Memphis and in Tahpanhes: say ye, Stand forth, and prepare thee; for the sword hath devoured round about thee. Why are thy strong ones swept away? they stood not, because Jehovah did drive them. He made many to stumble, yea, they fell one upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They cried there, King Pharaoh of Egypt is but a noise; he hath let the appointed time pass by. As I live, saith the King, Whose Name is Jehovah of Hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come. O thou Daughter that dwellest in Egypt, furnish thyself to go into Captivity; for Memphis shall become a desolation, and shall be burnt up, without inhabitant. Egypt is a very fair heifer; [but] destruction out of the north is come, it is come. Also her hired men in the midst of her are like calves of the stall; for they also are turned back, they are fled away together, they did not stand: for the day of their calamity is come upon them, the time of their visitation. The sound thereof shall go like the serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith Jehovah, though it cannot be searched; because they are more than the locusts, and are innumerable. The Daughter of Egypt shall be put to shame; she shall be delivered into the hand of the people of the north. Jehovah of Hosts, the God of Israel, saith: Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her `*gods*`, and her kings; even Pharaoh, and them that trust in him: and I will deliver them into the hand of those that seek their lives, and into the hand of King Nebuchadrezzar of Babylon, and into the hand of his servants; and afterwards it shall be inhabited, as in the days of old, saith Jehovah. But fear not thou, O Jacob My Servant, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy Seed from the land of their Captivity; and

Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. Fear not thou, O Jacob My Servant, saith Jehovah; for I am with thee: for I will make a full end of all the nations (Gentiles) whither I have driven thee; but I will not make a full end of thee, but I will correct thee in measure, and will in no wise leave thee unpunished."

The Lord's Word to Jeremiah concerning the Philistines before Pharaoh struck Gaza: "Thus saith Jehovah: Behold, waters rise up out of the north, and shall become an overflowing stream, and shall overflow the land and all that is therein, the city and them that dwell therein; and the men shall cry, and all the inhabitants of the land shall wail. At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers look not back to their children for feebleness of hands; because of the day that cometh to destroy all the Philistines, to cut off from Tyre and Sidon every helper that remaineth: for Jehovah will destroy the Philistines, the remnant of the isle of Caphtor. Baldness is come upon Gaza; Ashkelon is brought to nought, the remnant of their valley: how long wilt thou cut thyself? O thou Sword of Jehovah, how long will it be ere thou be quiet? put up thyself into thy scabbard; rest, and be still. How canst thou be quiet, seeing Jehovah hath given thee a charge? Against Ashkelon, and against the sea-shore, there hath he appointed it."

Concerning Moab (Moabites): "Thus saith Jehovah of Hosts, the God of Israel: Woe unto Nebo! for it is laid waste; Kiriathaim is put to shame, it is taken; Misgab is put to shame and broken down. The praise of Moab is no more; in Heshbon they have devised evil against her: Come, and let us cut her off from being a nation. Thou also, O Madmen, shalt be brought to silence: the sword shall pursue thee. The sound of a cry from Horonaim, desolation and great destruction! Moab is destroyed; her little ones have caused a cry to be heard. For by the ascent of Luhith with continual weeping shall they go up; for at the descent of Horonaim they have heard the distress of the cry of destruction. Flee, save your lives, and be like the heath in the wilderness. For, because thou hast trusted in thy works and in thy treasures, thou also shalt be taken: and Chemosh shall go forth into Captivity, his priests and his princes together. And the destroyer shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed; as Jehovah hath spoken. Give wings unto Moab, that she may fly and get her away: and her cities shall become a desolation, without any to dwell therein. Cursed be he that doeth the work of Jehovah negligently; and cursed be he that keepeth back his sword from blood. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into Captivity: therefore his taste remaineth in him, and his scent is not changed. Therefore, behold, the days come, saith Jehovah, that I will send unto him them that pour off, and they shall pour him off; and they shall empty his vessels, and break their bottles in pieces. And Moab shall be ashamed of Chemosh, as the House of Israel was ashamed of Beth-el their confidence. How say ye, We are mighty men, and valiant men for the war? Moab is laid waste, and they are gone up into his cities, and his chosen young men are gone down to the slaughter, saith the King, Whose Name is Jehovah of Hosts. The calamity of Moab is near to come, and his affliction hasteth fast. All ye that are round about him, bemoan him, and all ye that know his name; say, How is the strong staff broken, the beautiful rod! O thou Daughter that dwellest in Dibon, come down from thy glory, and sit in thirst; for the destroyer of Moab is come up against thee, he hath destroyed thy strongholds. O inhabitant of Aroer, stand by the way, and watch: ask him that fleeth, and her that escapeth; say, What hath been done? Moab is put to shame; for it is broken down: wail and cry; tell ye it by the Arnon, that Moab is laid waste. And judgment is come upon the plain country, upon Holon, and upon Jahzah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, saith Jehovah. Make ye him drunken; for he magnified himself against Jehovah: and Moab shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee? was he found among thieves? for as often as thou speakest of him, thou waggest the head. O ye inhabitants of Moab, leave the cities, and dwell in the rock; and be like the dove that maketh her nest

over the mouth of the abyss. We have heard of the pride of Moab, [that] he is very proud; his loftiness, and his pride, and his arrogancy, and the haughtiness of his heart. I know his wrath, saith Jehovah, that it is nought; his boastings have wrought nothing. Therefore will I wail for Moab; yea, I will cry out for all Moab: for the men of Kir-heres shall they mourn. With more than the weeping of Jazer will I weep for thee, O Vine of Sibmah: thy branches passed over the sea, they reached even to the sea of Jazer: upon thy summer fruits and upon thy vintage the destroyer is fallen. And gladness and joy is taken away from the fruitful field and from the land of Moab; and I have caused wine to cease from the winepresses: none shall tread with shouting; the shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, to Eglath-shelishiyah: for the waters of Nimrim also shall become desolate. Moreover I will cause to cease in Moab, saith Jehovah, him that offereth in the high place, and him that burneth incense to his `*gods*`. Therefore my heart soundeth for Moab like pipes, and my heart soundeth like pipes for the men of Kir-heres: therefore the abundance that he hath gotten is perished. For every head is bald, and every beard clipped: upon all the hands are cuttings, and upon the loins sackcloth. On all the housetops of Moab and in the streets thereof there is lamentation every where; for I have broken Moab like a vessel wherein none delighteth, saith Jehovah. How is it broken down! [how] do they wail! how hath Moab turned the back with shame! so shall Moab become a derision and a terror to all that are round about him. For thus saith Jehovah: Behold, he shall fly as an eagle, and shall spread out his wings against Moab. Kerioth is taken, and the strongholds are seized, and the heart of the mighty men of Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from being a people, because he hath magnified himself against Jehovah. Fear, and the pit, and the snare, are upon thee, O inhabitant of Moab, saith Jehovah. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon him, even upon Moab, the year of their visitation, saith Jehovah. They that fled stand without strength under the shadow of Heshbon; for a fire is gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the tumultuous ones. Woe unto thee, O Moab! the people of Chemosh is undone; for thy sons are taken away captive, and thy daughters into Captivity. Yet will I bring back the Captivity of Moab in the latter days, saith Jehovah. Thus far is the judgment of Moab."

Concerning the Children of Ammon (Ammonites): "Of the children of Ammon. Thus saith Jehovah: Hath Israel no sons? hath he no heir? why then doth Malcam possess Gad, and his people dwell in the cities thereof? Therefore, behold, the days come, saith Jehovah, that I will cause an alarm of war to be heard against Rabbah of the children of Ammon; and it shall become a desolate heap, and her daughters shall be burned with fire: then shall Israel possess them that did possess him, saith Jehovah. Wail, O Heshbon, for Ai is laid waste; cry, ye daughters of Rabbah, gird you with sackcloth: lament, and run to and fro among the fences; for Malcam shall go into captivity, his priests and his princes together. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding Daughter? that trusted in her treasures, [saying], Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord, Jehovah of Hosts, from all that are round about thee; and ye shall be driven out every man right forth, and there shall be none to gather together the fugitives. But afterward I will bring back the Captivity of the children of Ammon, saith Jehovah."

Concerning Edom (Edomites): "Thus saith Jehovah of Hosts: Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? Flee ye, turn back, dwell in the depths, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I shall visit him. If grape-gatherers came to thee, would they not leave some gleaning grapes? if thieves by night, would they not destroy till they had enough? But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is destroyed, and his brethren, and his neighbors; and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me. For thus saith Jehovah: Behold, they to whom it pertained not to drink of the cup shall assuredly drink; and art thou he that shall

altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink. For I have sworn by Myself, saith Jehovah, that Bozrah shall become an astonishment, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. I have heard tidings from Jehovah, and an ambassador is sent among the nations (Gentiles), [saying], Gather yourselves together, and come against her, and rise up to the battle. For, behold, I have made thee small among the nations (Gentiles), and despised among men. As for thy terribleness, the pride of thy heart hath deceived thee, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith Jehovah. And Edom shall become an astonishment: every one that passeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, no man shall dwell there, neither shall any son of man sojourn therein. Behold, he shall come up like a lion from the pride of the Jordan against the strong habitation: for I will suddenly make them run away from it; and whoso is chosen, him will I appoint over it: for who is like Me? and who will appoint Me a time? and who is the shepherd that will stand before Me? Therefore hear ye the counsel of Jehovah, that He hath taken against Edom; and His Purposes, that He hath purposed against the inhabitants of Teman: Surely they shall drag them away, [even] the little ones of the flock; surely He shall make their habitation desolate over them. The earth trembleth at the noise of their fall; there is a cry, the noise whereof is heard in the Red Sea (Yam Suph, Gulf of Aqaba, Ezion-geber). Behold, he shall come up and fly as the eagle, and spread out his wings against Bozrah (25 miles south of the Dead Sea; so the desolation here covers some 100-150 mile along the King's Highway): and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs."

Concerning Damascus (Syrians): "Hamath is confounded, and Arpad; for they have heard evil tidings, they are melted away: there is sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, she turneth herself to flee, and trembling hath seized on her: anguish and sorrows have taken hold of her, as of a woman in travail. How is the city of praise not forsaken, the city of my joy? Therefore her young men shall fall in her streets, and all the men of war shall be brought to silence in that day, saith Jehovah of Hosts. And I will kindle a fire in the wall of Damascus, and it shall devour the palaces of Ben-hadad."
Concerning Kedar, and of the kingdoms of Hazor, [Arabians] which King Nebuchadrezzar of Babylon smote: "Thus saith Jehovah: Arise ye, go up to Kedar, and destroy the children of the east. Their tents and their flocks shall they take; they shall carry away for themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Terror on every side! Flee ye, wander far off, dwell in the depths, O ye inhabitants of Hazor, saith Jehovah; for King Nebuchadrezzar of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto a nation that is at ease, that dwelleth without care, saith Jehovah; that have neither gates nor bars, that dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter unto all winds them that have the corners [of their hair] cut off; and I will bring their calamity from every side of them, saith Jehovah. And Hazor shall be a dwelling-place of jackals, a desolation for ever: no man shall dwell there, neither shall any son of man sojourn therein."

The Lord's Word to the Prophet Jeremiah concerning Elam (Elamites) in the beginning of the reign of King Zedekiah of Judah: "Thus saith Jehovah of Hosts: Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. And I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even My Fierce Anger, saith Jehovah; and I will send the sword after them, till I have consumed them; and I will set My Throne in Elam, and will destroy from thence king and princes, saith Jehovah. But it shall come to pass in the latter days, that I will bring back the captivity of Elam, saith Jehovah."

The Lord's Word concerning Babylon (Chaldeans), concerning the Land of the Chaldeans, to the Prophet Jeremiah: "Declare ye among the nations (Gentiles) and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is put to shame, Merodach is dismayed; her images are put to shame, her idols are dismayed. For out of the north there cometh up a nation against her (Median-Persian, Achaemenid Empire), which shall make her land desolate, and none shall dwell therein: they are fled, they are gone, both man and beast. In those days, and in that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek Jehovah their God. They shall inquire concerning Zion with their faces thitherward, [saying], Come ye, and join yourselves to Jehovah in an Everlasting Covenant that shall not be forgotten. My People have been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place. All that found them have devoured them; and their adversaries said, We are not guilty, because they have sinned against Jehovah, the Habitation of Righteousness, even Jehovah, the Hope of their fathers. Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For, lo, I will stir up and cause to come up against Babylon a company of great nations (Gentiles) from the north country; and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of an expert mighty man; none shall return in vain. And Chaldea shall be a prey: all that prey upon her shall be satisfied, saith Jehovah. Because ye are glad, because ye rejoice, O ye that plunder My Heritage, because ye are wanton as a heifer that treadeth out [the grain], and neigh as strong horses; your mother shall be utterly put to shame; she that bare you shall be confounded: behold, she shall be the hindermost of the nations (Gentiles), a wilderness, a dry land, and a desert. Because of the Wrath of Jehovah she shall not be inhabited, but she shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows: for she hath sinned against Jehovah. Shout against her round about: she hath submitted herself; her bulwarks are fallen, her walls are thrown down; for it is the Vengeance of Jehovah: take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land. Israel is a hunted sheep; the lions have driven him away: first, the King of Assyria devoured him; and now at last Nebuchadrezzar King of Babylon hath broken his bones. Therefore thus saith Jehovah of Hosts, the God of Israel: "Behold, I will punish the King of Babylon and his land, as I have punished the King of Assyria. And I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the hills of Ephraim and in Gilead. In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a Remnant. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: slay and utterly destroy after them, saith Jehovah, and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the Hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations (Gentiles)! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against Jehovah. Jehovah hath opened His Armory, and hath brought forth the weapons of His Indignation; for the Lord, Jehovah of Hosts, hath a work [to do] in the land of the Chaldeans. Come against her from the utmost border; open her store-houses; cast her up as heaps, and destroy her utterly; let nothing of her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of Jehovah our God, the Vengeance of His Temple. Call together the archers against Babylon, all them that bend the bow; encamp against her round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against Jehovah, against the Holy One of Israel. Therefore shall her

young men fall in her streets, and all her men of war shall be brought to silence in that day, saith Jehovah. Behold, I am against thee, O thou proud one, saith the Lord, Jehovah of Hosts; for thy day is come, the time that I will visit thee. And the proud one shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all that are round about him. Thus saith Jehovah of Hosts: The children of Israel and the children of Judah are oppressed together; and all that took them captive hold them fast; they refuse to let them go. Their Redeemer is strong; Jehovah of Hosts is His Name: He will thoroughly plead their cause, that He may give rest to the earth, and disquiet the inhabitants of Babylon. A sword is upon the Chaldeans, saith Jehovah, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the boasters, and they shall become fools; a sword is upon her mighty men, and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures, and they shall be robbed. A drought is upon her waters, and they shall be dried up; for it is a land of graven images, and they are mad over idols. Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As when God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, so shall no man dwell there, neither shall any son of man sojourn therein. Behold, a people cometh from the north; and a great nation and many kings shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, every one set in array, as a man to the battle, against thee, O Daughter of Babylon. The King of Babylon hath heard the tidings of them, and his hands wax feeble: anguish hath taken hold of him, [and] pangs as of a woman in travail. Behold, [the enemy] shall come up like a lion from the pride of the Jordan against the strong habitation: for I will suddenly make them run away from it; and whoso is chosen, him will I appoint over it: for who is like Me? and who will appoint Me a time? and who is the shepherd that can stand before Me? Therefore hear ye the counsel of Jehovah, that He hath taken against Babylon; and His Purposes, that he hath purposed against the land of the Chaldeans: Surely they shall drag them away, [even] the little ones of the flock; surely He shall make their habitation desolate over them. At the noise of the taking of Babylon the earth trembleth, and the cry is heard among the nations (Gentiles)."

The Lord continues: "Behold, I will raise up against Babylon, and against them that dwell in Leb-kamai, a destroying wind. And I will send unto Babylon strangers, that shall winnow her; and they shall empty her land: for in the day of trouble they shall be against her round about. Against [him that] bendeth let the archer bend his bow, and against [him that] lifteth himself up in his coat of mail: and spare ye not her young men; destroy ye utterly all her host. And they shall fall down slain in the land of the Chaldeans, and thrust through in her streets." For Israel is not forsaken, nor Judah, of his God, of Jehovah of Hosts; though their land is full of guilt against the Holy One of Israel. Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Jehovah's Vengeance; He will render unto her a recompense. Babylon hath been a Golden Cup in Jehovah's Hand, that made all the earth drunken: the nations (Gentiles) have drunk of her wine; therefore the nations (Gentiles) are mad. Babylon is suddenly fallen and destroyed: wail for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies. Jehovah hath brought forth our righteousness: come, and let us declare in Zion the Work of Jehovah our God. Make sharp the arrows; hold firm the shields: Jehovah hath stirred up the spirit of the kings of the Medes; because His Purpose is against Babylon, to destroy it: for it is the Vengeance of Jehovah, the Vengeance of His Temple. Set up a standard against the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes; for Jehovah hath both purposed and done that which He spake concerning the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy covetousness. Jehovah of Hosts hath sworn by Himself, [saying], "Surely I will fill thee with men, as

with the canker-worm; and they shall lift up a shout against thee". He hath made the earth by His Power, He hath established the world by His Wisdom, and by His Understanding hath He stretched out the heavens: when He uttereth His Voice, there is a tumult of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings for the rain, and bringeth forth the wind out of His Treasuries. Every man is become brutish [and is] without knowledge; every goldsmith is put to shame by his image; for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The Portion of Jacob is not like these; for He is the Former of all things; and [Israel] is the Tribe of His Inheritance: Jehovah of Hosts is His Name. Thou art My Battle-axe and Weapons of War: and with Thee will I break in pieces the nations (Gentiles); and with Thee will I destroy kingdoms; and with Thee will I break in pieces the horse and his rider; and with Thee will I break in pieces the chariot and him that rideth therein; and with Thee will I break in pieces man and woman; and with Thee will I break in pieces the old man and the youth; and with Thee will I break in pieces the young man and the virgin; and with Thee will I break in pieces the shepherd and his flock; and with Thee will I break in pieces the husbandman and his yoke [of oxen]; and with Thee will I break in pieces governors and deputies. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith Jehovah. Behold, I am against thee, O Destroying Mountain, saith Jehovah, which destroyest all the earth; and I will stretch out My Hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith Jehovah. Set ye up a standard in the land, blow the trumpet among the nations (Gentiles), prepare the nations (Gentiles) against her, call together against her the kingdoms of Ararat, Minni, and Ashkenaz: appoint a marshal against her; cause the horses to come up as the rough canker-worm. Prepare against her the nations (Gentiles), the kings of the Medes, the governors thereof, and all the deputies thereof, and all the land of their dominion. And the land trembleth and is in pain; for the purposes of Jehovah against Babylon do stand, to make the land of Babylon a desolation, without inhabitant. The mighty men of Babylon have forborne to fight, they remain in their strongholds; their might hath failed; they are become as women: her dwelling-places are set on fire; her bars are broken. One post shall run to meet another, and one messenger to met another, to show the King of Babylon that his city is taken on every quarter: and the passages are seized, and the reeds they have burned with fire, and the men of war are affrighted. For thus saith Jehovah of Hosts, the God of Israel: The Daughter of Babylon is like a threshing-floor at the time when it is trodden; yet a little while, and the time of harvest shall come for her. Nebuchadrezzar the King of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath, like a monster, swallowed me up, he hath filled his maw (jaws) with my delicacies; he hath cast me out. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, My blood be upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith Jehovah: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her fountain dry. And Babylon shall become heaps, a dwelling-place for jackals, an astonishment, and a hissing, without inhabitant. They shall roar together like young lions; they shall growl as lions' whelps. When they are heated, I will make their feast, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith Jehovah. I will bring them down like lambs to the slaughter, like rams with he-goats. How is Sheshach taken! and the praise of the whole earth seized! how is Babylon become a desolation among the nations (Gentiles)! The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will execute judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations (Gentiles) shall not flow any more unto him: yea, the wall of Babylon shall fall. My People, go ye out of the midst of her, and save yourselves every man from the Fierce Anger of Jehovah. And let not your heart faint, neither fear ye for the tidings that shall be heard in the land; for tidings shall come one year, and after that in another year

[shall come] tidings, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will execute judgment upon the graven images of Babylon; and her whole land shall be confounded; and all her slain shall fall in the midst of her. Then the heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her from the north, saith Jehovah. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the land. Ye that have escaped the sword, go ye, stand not still; remember Jehovah from afar, and let Jerusalem come into your mind. We are confounded, because we have heard reproach; confusion hath covered our faces: for strangers are come into the Sanctuaries of Jehovah's House. Wherefore, behold, the days come, saith Jehovah, that I will execute judgment upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall destroyers come unto her, saith Jehovah. The sound of a cry from Babylon, and of great destruction from the land of the Chaldeans! For Jehovah layeth Babylon waste, and destroyeth out of her the great voice; and their waves roar like many waters; the noise of their voice is uttered: for the destroyer is come upon her, even upon Babylon, and her mighty men are taken, their bows are broken in pieces; for Jehovah is a God of recompenses, he will surely requite. And I will make drunk her princes and her wise men, her governors and her deputies, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, Whose Name is Jehovah of Hosts. Thus saith Jehovah of Hosts: The broad walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire; and the peoples shall labor for vanity, and the nations (Gentiles) for the fire; and they shall be weary."

The Word the Prophet Jeremiah spoke to Seraiah: When yu get to Babylon, read all these Words saying: Lord Yu have spoken concerning this place, to cut it off, that nothing live in it, no man or beast, but it will be ever desolate. After yu have read this Book, bind it a stone and throw it into the Euphrates River, saying: Thus shall Babylon sink, never to rise again because the doom I will bring on her, and they will be exhausted. The end of Jeremiah's Words.

Zedekiah was 21 years old when he began to reign (chapter 52); he reigned 11 years in Jerusalem: and his mother's name was Hamutal bathJeremiah of Libnah. He did evil in the Lord's Sight, like Jehoiakim did; so the Lord's Anger (destroyed) Jerusalem & Judah, and exiled them from His Presence. Zedekiah rebelled against the King of Babylon: In the 9th year of his reign, the 10th month, 10th day of the month, King Nebuchadrezzar of Babylon came, with all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged to the 11th year of King Zedekiah. In the 4th month, the 9th day of the month, the famine was severe in the City, so that there was no bread for the people of the Land. A breach was made in the City, and all the men of war fled, and went forth out of the City by night by the way of the gate between the two walls, which was by the King's Garden; (now the Chaldeans were against the city round about;) and they went toward the Arabah (Desert, South). The army of the Chaldeans pursued after the King, and overtook Zedekiah in the Plains of Jericho (some 5 miles from Jerusalem); and all his army was scattered from him. They took the King, and carried him up unto the King of Babylon to Riblah in the land of Hamath (some 270 miles away); he gave judgment upon him. The King of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. He put out the eyes of Zedekiah; the King of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. In the 5th month, in the 10th day of the month, the 19th year of King Nebuchadrezzar, King of Babylon, came Nebuzaradan the Captain of the Guard, who stood before the King of Babylon, into Jerusalem: and he burned the Lord's House, and the King's House; and all the houses of Jerusalem, every great house, burned he with fire. And the army of the Chaldeans with the Captain of the Guard, brake down all the Walls of Jerusalem round about. Nebuzaradan deported as captives the poorest of the people, and the Remnant of the people that were left in the City, and the deserters, that deserted to the King of Babylon, and the Remnant of the multitude. Nebuzaradan left of the poorest of the land to be vineyardmen and farmers. The Pillars of Brass that were

in the Lord's House, and the bases and the brazen sea that were in the Lord's House, did the Chaldeans break in pieces, and carried all the brass of them to Babylon. The pots, shovels, snuffers, basins, spoons, and all the utensils of brass of service, took they away. The cups, firepans, basins, pots, candlesticks (lampstand), spoons, and bowls –what was of gold, in gold, what was of silver, in silver,– the Captain of the Guard removed. The two pillars, the one sea, and the twelve brazen bulls that were under the bases, which King Solomon had made for the Lord's House –the brass of all these utensils was without weight; and the pillars: the height of the one pillar was 18 cubits; and a line of 12 cubits did compass it; and the thickness thereof was four fingers: it was hollow; a capital of brass was on it; and the height of the one capital was 5 cubits, with network and pomegranates upon the capital around, all of brass: the second pillar was like these; and pomegranates. There were 96 pomegranates on the sides; all the pomegranates were 100 on the network around. The Guard Captain took Chief Priest Seraiah, the second Priest Zephaniah, and the three keepers of the threshold: and out of the City he took an officer that was set over the men of war; and seven men of them that saw the King's face, that were found in the City; and the Scribe of the Captain of the Host, who mustered the people of the Land; and 60 men of the people of the Land, that were found in the midst of the City. Nebuzaradan the Guard Captain took them, and brought them to the king of Babylon to Riblah (270 miles away). The king of Babylon smote them, and put them to death at Riblah in the land of Hamath. So Judah was exiled captive out of his Land. The people whom Nebuchadrezzar carried away captive: in the 7th year 3,020 Jews and 23 (others); in the 18th year of Nebuchadrezzar he deported captive from Jerusalem 832 persons; in the 23rd year of Nebuchadrezzar Nebuzaradan the Guard Captain deported captive of the Jews 745 persons: all the persons were 4,600. In the 37th year of the Captivity of King Jehoiachin of Judah, in the 12th month, in the 25th day of the month, King Evil-merodach of Babylon, in the [1st] year of his reign, he exalted King Jehoiachin of Judah, and brought him out of prison; and he spake kindly to him, and set his Throne above the throne of the kings that were with him in Babylon, and changed his prison garments. And [Jehoiachin] did eat bread before him continually all the days of his life: and for his allowance, there was a continual allowance given him by the King of Babylon, every day a portion, while he lived, till the day of his death.

Jeremiah's Lamentations Concerning Judah & Jerusalem, the Promised Land, the City of God, the Lord's Zion & House: Destruction, Desolation, Captivity, etc. (Selections from the 5 chapters illustrative of the whole, presented in poetic form.)

The City sit solitary, once full of people!
She is a Widow, once great among the Gentiles!
She was a Princess among the provinces now tributary!
She weeps in the night, her tears are on her cheeks:
Among all her lovers is none to comfort her:
All her friends deal treacherously with her; they are her enemies.
Judah is in Captivity because of affliction, because of great servitude:
She dwells among the Gentiles, she finds no rest:
All her persecutors overtook her within the straits.
The ways of Zion do mourn, none come to the solemn assembly:
All her gates are desolate, her priests do sigh:
Her virgins are afflicted, she herself is in bitterness.
Her adversaries are the head, her enemies prosper:
The Lord has afflicted her for the multitude of her transgressions:
Her young children are in Captivity with the adversary.
From the Daughter of Zion all her majesty is departed:

Her princes are like harts that find no pasture:
And they are without strength before the pursuer.
Jerusalem remembers in the days of her affliction:
And of her miseries all her pleasant things from the days of old:
Her people fell into the hand of the adversary, none did help her.
The adversaries saw her, they mock at her desolations.
Jerusalem hath grievously sinned; she is as an unclean thing:
All that honored her despise her, they see her nakedness:
Yea, she sighs, & turns backward.
Her filthiness was in her skirts; she remembered not her latter end:
She has come down wonderfully; she has no comforter:
Look, Lord , my affliction; the enemy has magnified himself.
The adversary has spread out his hand on all her pleasant things:
She has seen the Gentiles entered into her Sanctuary:
Concerning whom Thou did command that they should not enter into Thine Assembly.
All her people sigh, they seek bread:
They have given their pleasant things for food to refresh the soul:
See, Lord, and behold; for I am become abject.

For these things I weep; my eye, my eye runs with tears:
Because the Comforter to refresh my soul is far from me:
My children are desolate, because the enemy hath prevailed.

They heard I sigh; there is none to comfort me:
All my enemies heard of my trouble; they are glad Thou has done it:
Thou will bring the day Thou has proclaimed, they shall be like unto me.
Let all their wickedness come before Thee:
Do to them, as Thou has done to me for all my transgressions:
My sighs are many, and my heart is faint.

What shall I testify unto thee? what shall I liken to thee, Daughter of Jerusalem?
What shall I compare to thee, that I may comfort thee, O Virgin Daughter of Zion?
Thy breach is great like the sea: who can heal thee?
Thy prophets have seen for thee false & foolish visions:
They have not uncovered thine iniquity, to bring back thy Captivity:
But seen false oracles & causes of banishment.

I am the man that has seen affliction by the Rod of His Wrath.
He hath led me & caused me to walk in darkness, not in light.
Against me He turns His Hand again & again all the day.
My flesh & my skin has He made old; He has broken my bones.
He has built against me, & compassed me with gall & travail.
He has made me to dwell in dark places, as those long dead.
He walled me about, I can't go forth; He has made my chain heavy.
Yea, when I cry, & call for help, He shuts out my prayer.

Let us search & try our ways, & turn again to the Lord.
Let us lift up our heart with our hands to God in the heavens.

We have transgressed & have rebelled: Thou has not pardoned.
Thou art covered with anger & pursued us; Thou hast slain, Thou has not pitied.
Thou has covered Thyself with a cloud, that no prayer can pass through.

I called on Thy Name, Lord, out of the lowest dungeon.
Thou heard my voice; hide not Thine ear at my breathing, at my cry.
Thou drew near in the day that I called on Thee; Thou saidst, Fear not.
Lord, Thou has pleaded the causes of my soul; Thou hast redeemed my life.
Lord, Thou has seen my wrong; judge Thou my cause.
Thou hast seen all their vengeance & all their devices against me.
Thou hast heard their reproach, Lord, & all their devices against me:
The lips of those that rose up against me, and their device against me all the day.
Behold Thou their sitting down, & their rising up; I am their song.
Thou will render to them a recompense, Lord, according to the work of their hands.
Thou will give them hardness of heart, Thy curse to them.
Thou will pursue them in anger, & destroy them from under the Heavens of the Lord.

The Lord has accomplished His Wrath, He has poured out His Fierce Anger:
He has kindled a fire in Zion, which hath devoured the foundations thereof.
The kings of the earth believed not, neither all the inhabitants of the world:
That the adversary & the enemy would enter into the gates of Jerusalem:
Because of the sins of her prophets, & the iniquities of her priests:
That shed the blood of the just in the midst of her.

Thou, Lord, abide for ever; Thy Throne is from generation to generation.
Why does Thou forget us always, & forsake us so long time?
Turn Thou us unto Thee, O Lord, & we shall be turned: Renew our days as of old.
But Thou has utterly rejected us; Thou are very wroth against us.

We have now completed our survey & digest of the Book of Jeremiah and his Lamentations in the Major Prophets of the Old Testament; wherein we have discovered that the Book of Jeremiah & his Lamentations are 20 % or 1/5th longer than the Book of Isaiah. Although Isaiah has 66 chapters, and Jeremiah 52, and his Lamentations 5, totaling 57; yet Jeremiah is the longer. If we print the Text of Isaiah in a given font, without notes & comments, we may take 100 pages; but Jeremiah & Lamentations will take 120 pages. We discovered and made known that the Divine Inspiration of the Holy Bible, Sacred Scriptures, determined to display the two dispensational Covenants of the Old & New Testaments in the

66 Chapters of Isaiah, to reveal & reflect the 66 Books of Scripture. We agreed with & allowed that the Book of Isaiah in its content has two great divisions, or partitions, that many scholars have discovered, and in deference to some of them we adopted that these divisions could be designated Isaiah 1 & Isaiah 2. We did not agree to or allow the notion & doctrine that these designations of the Book of Isaiah suggested two Isaiahs. We discovered that Isaiah reveals a greater or fuller dispensational spectrum than either Jeremiah or Ezekiel, of which we will see more clearly shortly. And as Jeremiah builds on & reflects the books the came before, so he would in turn influence those who follow. But more than this, is the Key Books of the Old Testament, namely, Genesis, Deuteronomy, Psalms, & Isaiah would generate in Jeremiah a distinct ministry and prophetic style as the Lord's Word would come to him.

The structure of the Book of Jeremiah & his Lamentations is seen in the words designating the Lord's Word & Jeremiah's Prophecy to Judah, Jerusalem, the nations (Gentiles), a specific nation, an individual, etc. The direct Words of the Lord God from Himself to the Prophet, or the words of the Prophet intertwined with the Divine Message, or Jeremiah's words of himself, or of Jerusalem, Judah, Israel, the people, leaders, etc., are indicative & subjunctive of the revelation in its totality. At times the transition is impossible to distinguish, at other times very clear; the representation of Jeremiah the man, a Jew or Israelite, to Jeremiah the type of the Nation, of Judah or Israel, is blended that both figures must be considered in the interpretation & application of Scripture. We have tried to help in this regard by the use of the colored fonts in the verses or paragraphs or chapters in this Book more carefully. And although it is a longer Book than Isaiah, yet the Messianic emphasis is much lesser than the other.

The prophetic words of Jeremiah contains at times much historic details, facts essential to the prophecy. As Isaiah was privileged to minister under King Hezekiah, so Jeremiah was blest to serve under King Josiah. His life and ministry would revolve around Jerusalem, extending thence to Judaea, Benjamin, Israel, and the nations near & far. Seventy (70) years has passed from Isaiah's death to Jeremiah's call. King Hezekiah's son Manasseh became King at twelve (12) and ruled as a most wicked King for some 55 years, confirming the Divine Judgment of the Nation's Desolation & Captivity. The Lord indeed sought to avert the doom, recalling the people to repentance & obedience, but to no avail. From the days of Moses to the days of Josiah & Jeremiah Israel continually failed in their covenantal relationship with the Lord their God. The nation as a whole or in division as two kingdoms, were not ever able to continue to be a people or nation to satisfy the Lord as a Husband & Provider, and even as their Father the relationship was constantly strained as was seen in Isaiah. Thus arose the need to save a part for the whole. All the nation as the Israel of God, from Moses to Samuel, must in turn be evaluated as the Houses of Israel & Judah during the monarchy from David to the Captivity. Both Houses being destroyed, the Land desolated, the People exiled, the Temple desecrated & dismantled, the City destroyed, the Walls demolished, left but a Remnant to salvage. That Remnant in Jeremiah continued to shrink to a questionable state of existence as a nation, a Jewish nation & people.

The Lord's Word comes to Jeremiah in his youth, a member of a doomed nation, a citizen of a rebellious & obstinate people hell-bent on self-destruction. An order of Prophets with their attendant schools of disciples competed with an even larger body false prophets & priests, worshippers of idols & abominations. The Instrument of punishment was to be the Gentiles, the very Gentiles the people & nation of Israel had followed in their idolatry, wickedness, and immorality. God in truth had never completely abandoned the world – world that He so loved, that He created good, that was His family destined for eternity & immortality– which He often had occasion to interact with, with His people. The world has continued to expand & develope on exponential scale that made it difficult to predict, or foresee the immediate future, or the inevitable finality. Jeremiah was very much unqualified to be a Prophet to the Gentiles and the Monarchical Kingdoms as Assyria, Egypt, & Babylon. But since God was in charge, since the Lord was Lord over the nations & kingdoms, His chosen voice & servant was more than adequate

to the end desired: 'to pluck up, to break, down to destroy, to overthrow; to build & to plant'. For the next 40 years Jeremiah would labor to reconcile the nation to God.

Jeremiah sees a Almond Tree Rod and Boiling Cauldron facing north signifying that the Lord's Word of Judgment will certainly be executed, and the northern power will invade and destroy Jerusalem & Judah. Jeremiah is to be a witness against all ranks of the Jews. Israel's idolatry is an apostasy from the original 1st love with the Lord at the time of the Exodus & wilderness wanderings. From the time of the entrance into Canaan they have rebelled against the Lord & polluted the land. The entire land & nation, from north to south, from west to east; from Assyria to Egypt, from the Great Sea to Arabian deserts; is filled with idolatry; they have exchanged Glory for *vanity*, the Lord God for *broken cisterns* (the idols). The House of Israel has become a divorced adulteress Harlot, that despite their shameless immorality, the Lord desires to draw them back to Himself in holy matrimony.

The two Houses of Israel & Judah are Two Harlot Sisters married to the Lord, Whom they have despised, betrayed, abandoned, dishonored, & embarrassed among the Gentiles. The older sister, Israel, first committed adultery in their idolatry & abominations & total depravity; causing Him to divorce Israel by their Exile & Captivity. Judah, knowing this, chose to be more treacherous in following her older sister's example, but pretending to still be a faithful wife; thus making her sister look pretty innocent in comparison. So the Lord invites the Remnant of the House of Israel to repent & return to Him, and He will reverse their Exile & Captivity. This restoration that is offered is a dispensational change from the Old Covenant to a New Covenant, with new relationship & responsibility. The Exodus will no longer be the Memorial of their liberty & blessing, but rather the Exile & Captivity. The Ark of the Covenant is replaced by the Throne of the Lord, with the Gentiles sharing in the new dispensation. The Houses of Israel & Judah shall be reunited, the people regathered to their homeland. But they will not have it. The Lord Messiah offers them a new age, a new millennium, in His Salvation & Kingdom. But they refuse. They will be like the Creation that was formed out of ruin & devastation due to the Lord's Anger. Israel is such, a ruined & desolate Harlot still pretending to be attractive to seduce her lovers.

The Lord would pardon Jerusalem even this late of the day & hour if He could find just one Jew that was righteous & true in the streets of the City. Jeremiah tests this dire accusation from the Lord against His people; and he could not find none among the common people or from among the nobles. The state of Israel in adultery, idolatry, immorality, depravity, & treachery was like men at a whore's tent, lined up like adulteress horses. The condition was now incurable & terminal. The Prophet sees only tragedy, calamity, & ruin as a gleaned vine on a people who have rejected the Lord's Word & Law; they are dross & useless refuse.

The Lord's House, the Temple of God, is not exempt in the denunciation and the condemnation of the prophetic Word. The call was to obedience to the Lord's Way as found in the Law of Moses given to them to train & regulate their behavior to each other, to God, and to the Gentiles. Their righteousness to be externally expressed in love, kindness, caring, providing, sharing with their neighbor as members of the Divine Family. Their love to God in worship, service, ministry or liturgy or ritual; in submission & obedience to His Will & Word; namely to Him, for Him, & with Him in all things. Their relationship with the Gentiles, both near & far, limited & defined according to the Law, and at times the laws of peace & war, or at times by priestly injunctions, or by the prophetic word. These things would assure their protection & favor with the Lord. But the very opposite was the truth, and His House was made a Den of Robbers, and worse than at Shiloh. The Lord in His patience has continued to address the apostasy & depravity of the nation by sending to them His Servants the Prophets, one after another, from the Exodus to the Prophet Jeremiah. The places of sacrifices, offerings, and idolatry will soon be the Valley of Slaughter. From Dan to Jordan to Jerusalem all is hopeless, depraved, wicked, unredeemable. In Jeremiah the state & condition of the nation reached a point of lamentations, weeping, regret, grief, and

despair or depression. The Prophet identifies with his people to suffer the Divine Wrath & and to appeal to God for reprieve. In this Jeremiah becomes the Type of the Messiah Christ, Who, in order to save them, must first visit in Divine Judgment, sharing in the sufferings, then judge the Gentiles in the same visitation, to allow all men to see the Lord as loving, just, & righteous, and treats all men the same according to their deeds & hearts. For though the Gentiles had long ago rejected God, become apostate & depraved according Genesis - Isaiah and Romans 2, and in turn God rejected the Nations as a whole, yet He called Abram from among the Gentiles to secure a holy people & nation for Himself. Israel was to be His Witness & Glory to the Gentiles, a light to the world, to support & anchor truth on earth. The world having turned the image & likeness of God to idols & vanities, made of stone, wood, iron, and clay; worshipping images of their imagination, ascribing honor & power to stupid objects that see nothing, hear nothing, know nothing, and can do nothing; instead of attributing to the Living God, the Lord & King of the world & creation. But Messiah will be like a Shepherd to His people and to the nations. Yet for all this Israel rejects & refuse salvation. But in Jeremiah Messiah is seen in the desire & the attempt to murder the Prophet that brought to them the Words of Deliverance & Salvation & Restoration. So the Lord must judge His people in order to save some of them.

The Lord's Girdle-belt around His waist was the Nation of Israel of both Houses, to give Him honor & glory in the eyes of the world, but they satiated themselves with the Gentiles till they became deformed & useless to Him. They chose darkness instead of light; vanity instead of the Lord. They are without shame or humility; full of pride & boast; they love to entice & seduce; woe unto them. The Lord will no longer tolerate their worship, celebration, and festive days; He refuses to hear prayers for them; their prophets are liars & deceivers; their priests useless; all that is left is to shed tears at their doom. But Jeremiah as a Type of the Christ, intercedes on Israel's behalf, that the Covenant would be remembered, and restoration still possible. The nation has become so evil that Moses or Samuel would not persuade the Lord to avert the coming destruction & desolation; what has been determined since the days of Manasseh, King Hezekiah's son, whose wickedness sealed the nation's fate beyond forgiveness or mercy. The righteous will find help in the midst of the fiery judgment, for the Lord remembers His promises. The Lord will side with those who side with Him. The times are such that a normal godly family cannot be raised, so the Prophet is forbidden to marry in his homeland which will soon be devastated. Neither should the Prophet socialize with those who feast & party, for loss, bereavement, & slavery awaits them. Soon the Old Covenant will end in disappointment, followed by those who shall fish & hunt their lives. In the aweful end shall the truth be known, and the Lord alone be seen, and His name known.

As in Psalm 1 the godly will be blest, the wicked judged, so in Jeremiah's days, as in Isaiah's days. The Prophet need not fear, the Lord will deliver him from all evil. The Sabbath is holy, a day to please the Lord by rest & relaxation, but they commercialized the Sabbath to their ruin in flames.

The lesson from the Potter's House is the same for the nation that is no longer pleasing to the Lord. If a people, nation, kingdom determined or destined for destruction by the Lord, and the Lord's Word comes to them to turn them from their evil ways, and they listen & obey the Word, then the Lord will change His intentions and pardon them, and will do good to them. But those who refuse, reject, and despise the Word of mercy shall receive the calamity, and the Lord will turn His back to them. The people have become annoyed at the Prophet for this constant opposition to their ways; they desire to murder him to silence him. He pleads his case to the Lord that he has often mediated on their behalf to avert judgment, but they are ungrateful; so he pleads for their utter destruction, children and all.

So too the lesson from the Potter's Earthen Jar, which unlike the unfinished clay vessel able to be remade anew, the finished hardened earthen jar will not be good for anything once shattered to pieces. The Jews have become undesirable, the vessel contaminated, the bottle stained beyond cleansing; from

kings to citizens, from Rehoboam to Josiah the Throne & the Kingdom have forsaken & estranged the Lord from all that belongs to Him. So He will smash the jar to pieces, and the People & the City will be no more.

The Chief Priest heard the Prophet Jeremiah, and he struck him, and jailed him; in turn Jeremiah predicts to him the Captivity of Jerusalem to the King of Babylon, and there he and all his friends will die as false prophets. Jeremiah takes the occasion to pray, and to praise the Lord for his vindication & protection; but still the Prophet is overwhelmed into depression like the experience of Job. King Zedekiah confronted with approach of the King of Babylon and possible siege of Jerusalem sends messengers to Jeremiah to inquire of the Lord. The Prophet predicts the King of Babylon will conquer Jerusalem, take the Jews into Captivity in Babylon; he will destroy the City, and burn the houses, and desolate the land. The Lord offers only one option to the Jews of Judaea & Jerusalem: surrender to the King of Babylon & the Chaldean army, submit to their Captivity that they may live; or choose the fire that will consume them.

The Lord considers a deal with the Jewish Monarch of the Davidic Throne: reform your ways, repent with good works, help the oppressed, give justice & equity to victims, violated, travelers & visitors, orphans & widows, or anyone innocent. In return the Lord will permit the continuance of the Davidic Throne & House instead of the doom; or choose the fire. Their ruin is due to their sins; there is no remedy for their sickness. King Josiah's son, Shallum, will go into Captivity, never to return, his son will never sit on David's Throne or live in David's House. Unlike good King Josiah, Shallum will be cast out. The Shepherds of Israel, God's Flock, will likewise be visited in Divine Judgment & Punishment. "And I will gather the Remnant of My Flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah. Behold, the days come, saith Jehovah, that I will raise unto David a Righteous Branch, and He shall reign as King and deal wisely, and shall execute justice and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell safely; and this is His Name whereby He shall be called: *Jehovah our Righteousness*. Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, Who brought up and Who led the seed of the House of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own Land. "

Jeremiah in response says: "My heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of Jehovah, and because of His Holy Words. For the Land is full of adulterers; for because of swearing the Land mourneth; the pastures of the wilderness are dried up. And their course is evil, and their might is not right; ***for both prophet and priest are profane.***" The Lord's House has been desecrated by the prophets & priests both before in Samaria of the Northern Kingdom of Israel; and now the same exists in Jerusalem, so that they are the new Sodom & Gomorrah in regards to the prophetic ministry of the Divine Word revealed to the people to turn them to the Lord –a horrible thing: they commit adultery, and walk in lies; and they strengthen the hands of evil-doers, so that none doth return from his wickedness: they are all of them become unto Me as Sodom, and the inhabitants thereof as Gomorrah. The adulteration of the prophetic ministry was the final stage of apostasy; first the monarchy, then the priesthood, and the prophets. The apostasy was slowly developing into a useless substitution of the truth, climaxing in the death of the Divine Messenger & Visitor in the Christ, He Who was the Prophet, Priest, and King. John the Baptist the last of those Old Covenant Prophets, and Herod the alien false King of the Jews; the priesthood into a Sadducean pollution of unbelief, hypocrisy, and stupidity –judged by the standards of the Pharisees. The Lord at this time alters the prophetic office in its formal appearance so that the form it's been taken from Isaiah to Jeremiah would no longer be acceptable. The prophetic office had gone through two distinct changes in the period of the Judges from Joshua to Samuel when the Mosaic Law was in the care of the House of Aaron & Priesthood

of the Levites; then the period during the Monarchy in the Davidic Throne, prophets like Nathan of the old order (those who deferred to the Priests who consulted the Urim & Thumim) to radical changes in the dramatic display of the ministries of Elijah & Elisha to the prophets who began to write out their prophecies which would become Scripture, Isaiah being the greatest of them all. The Word, that is, Scripture, must now be guarded against the charlatan pseudo-prophets who were liars, dreamers, half-insane, or just plain deceivers & hypocrites speaking out of their own head as if it was heaven. But these false prophets had they really accomplished righteousness, truth, obedience to the Law, or a people practicing morality & virtue then even they would be acceptable to the Lord as not being injurious to the Divine Revelation or the nature of inspiration. The Lord's Name & Word suffered by these madmen telling their dreams & hallucinating thoughts. Therefore they no longer are allowed to say, "the Burden of the Lord", whether people, prophet, or priest will be punished by the Lord for saying the "the Lord's Burden".

So too are the Two Baskets of Figs, one with good figs, the other with bad figs, set before the Lord's Temple. The Remnant in Captivity will be preserved, and in time return to the promised land; but the Remnant who followed the King in refusal to submit will be destroyed completely.

The Lord has sent Jeremiah for 23 years now to recall the Jews to reform & return, just like He has for many more years by His Servants the Prophets before Jeremiah & King Josiah. Therefore the Lord has determined to give to His Servant, the King of Babylon, the entire land & all the nations nearby, to destroy & conquer all the Gentiles, for 70 years. But after the 70 years the Lord will in turn execute judgment on Babylon & the Chaldeans. The Lord has given the Cup of the Wine of Wrath to all the Gentiles along with the Jews, to intoxicate them to desolation & death. From Egypt to Syria, from the Great Sea to Trans-Jordan, the Arabians, Elam, Medes, north to south, nations near & far, namely all the kingdoms of the world on earth. all will drink and become drunk with the Wine from the Cup of Wrath; and He will tread them all. The judgment of God will extend to many generations till nothing is left.

Again the Lord seeking to turn Israel back to Himself sends His Word through Jeremiah to the Jews in the reign of King Jehoiakim, King Josiah's son, with all his court of his House & the Lord's House. The message is the same repent, reform, return; but with this threat that the Lord will make the House like He did at Shiloh in utter destruction, and the City a curse even among all the Gentiles on earth. The People, the Prophets, the Priests, and the Princes arrest Jeremiah and to declare a death sentence upon him for prophesying the doom of the Temple like in Shiloh and the City in desolation. Jeremiah insists to them that the Lord has sent him to them these words & to turn them about. The Priests & the Prophets insist he must die, but the Princes & the People change their opinion and agree that Jeremiah must not die for speaking to them the Lord's Word. Two examples are given by some Elders: Micah the Morashite in the days of King Hezekiah who prophesied against the City & the House; but Hezekiah never attempted to put him to death. And Uriah prophesied very similar to Jeremiah not long ago, and when King Jehoiakim & his court of Princes & Warriors heard his words they attempted to kill him, but he fled in fear to Egypt, but Jehoiakim sent men to arrest him, and they brought him back to the King, who put him to death in a shameful way. Ahikam benShaphan persuaded the decision not to put Jeremiah to death. We learn from this case that the Priests & the Prophets were the most resistant to the prophetic ministry of Jeremiah, influencing the People and the Throne in the evil of adultery, idolatry, immorality, and evey shameful vice; or on the other hand, not leading them to virtue, faith, truth, love, obedience, and every good deed.

Another prophecy is recorded that was given during the reign of King Jehoiakim concerning Bonds & Bars as applicable to the near nations of Edom, Moab, Ammon, Tyre, & Sidon; and now applied to the reign of King Zedekiah (some dozen years later). The prophecy predicts the King of Babylon conquering all the region in its imperial expansion from Mesopotamia; that the Divine Favor & Choice was towards

Babylon & the Chaldeans to subdue or destroy all the nations within its grasp, from Egypt to Syria, from the great Sea to the Arabian deserts, all the nations on either side of the Jordan River; and any nation along the way that would not surrender, submit, or cooperate with Babylon. The yoke of Babylon would be made of iron instead of wood; and those nations which yield to Babylon's yoke will survive & thrive in their Captivity & Restoration. Jeremiah pleads with King Zedekiah to submit to the Chaldeans, and not to listen to the lying prophets who predict escape from the hands of the King of Babylon. This is further emphasized & reinforced in the 4th year of King Zedekiah (some 7 years from the end of Jerusalem & the Temple, from the Exile & Captivity), by the Prophet Hananiah of Gibeon prophesying in the Lord's House to Jeremiah & the Priests & the People that the Lord will break the yoke of the King of Babylon within two years, and cause the Jews & the Temple vessels to return to Jerusalem & Judah. Jeremiah gives his 'amen' to Hananiah's words, that the Lord would so do it. But added that the prophets who have predicted peace & short Captivity will be known to be true or liars when their predictions are fulfilled. Hananiah removed the wooden yoke from Jeremiah & broke it to signify what will happen to Babylon. The Lord Sends word to Jeremiah for this false prophet: he has broken a wooden yoke, but an iron one will replace it; and Hananiah will die in two months.

Jeremiah sent a letter to the deported captives after King Jeconiah, the Queen-Mother, along with his court, craftsmen, and smiths, had been taken to Babylon, during the reign of King Zedekiah, saying: the Jews should make home in Babylon, increase & prosper, and pray for Babylon. Disregard the lying & deceiving prophets in Babylon who predict a short duration for the Captivity; for the Exile will continue till 70 years is completed before the Jews are restored to the promised Land & the holy City from among the Gentiles near & far. But if they refuse to heed these instructions, then doo, destruction, and desolation awaits them. Neither will Shemaiah & Zephaniah & the priests escape Divine Wrath for sending letters opposing Jeremiah's prophecy.

We are coming to the close of Jeremiah's prophetic ministry in which all dispensational options & opportunities are exhausted. Jeremiah is told to Record in Book, that is on a Scroll, all the Prophetic Revelation that has been given to Israel & the Gentiles; so that the hope of the Restoration might sustain the Remnant during the Captivity. The Lord promises that after Jacob's Trouble there will be a new age of liberty; the Babylonian yoke of Captivity & Slavery will be broken, that Israel may serve the Lord their God and David their King, Who will be raised up to them. He promises to remember them in their Captivity & Diaspora, wherever they have been dispersed among the Gentiles; and the Gentiles will suffer retribution to their termination of dominance in the world government; once the Divine Punishment on the Nation of Israel is fully meted out. The Lord as God must judge sin in all its forms, in each man, people, nation, and in the world. But the means whereby He chastises one He must judge the evil in them, and so recompence the Divine Retribution throughout earth. The Lord's People may be Lo-Ammi, Outcasts & Rejected, in judgment, yet in the grace of salvation, in mercy & forgiveness, He will help them in their sufferings. One day in the future, near or far, in the latter days these things will be seen & understood; namely, in the days of Messiah. "At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be My People." The Lord will yet have a People unto Himself from the Remnant of Israel & Judah, and of the two He will reunite into one; Ephraim & Samaria will be one with Judah & Jerusalem as one flock with One Shepherd: "for I am a Father to Israel, and Ephraim is My First-born." When the Lord restores Israel & Judah there will great joy & celebration, the Gentiles will see the Lord's Goodness & Glory. Rachel will no longer weep for her lost children; Ephraim will be found & return. At that time the Lord will make a New Covenant with both Houses not like the former Covenant that they violated; but the New Covenant will be constituted internally, the Lord's Law written within in the hearts; the Lord's people will know Him personally & experientially as the saved, redeemed, restored, as in a new birth. The promises of God fulfilled; the blessings of God multiplied forever.

We come to the last year before Jerusalem's destruction by the King of Babylon, it is the 10th year of King Zedekiah and the 18th year of King Nebuchadrezzar; in one year hence Jerusalem would fall, and its citizens, King and all, would go into Captivity. The Chaldeans were besieging the City, and the Prophet Jeremiah jailed in the Guard Court for predicting the Exile & Captivity. The Lord tells Jeremiah to redeem from his cousin the field in Anathoth of Benjamin and have it sealed with witnesses; then put the document in an earthen jar to preserve the deed for many years; this to signify that after the Captivity there will be a Restoration to a life in the Promised Land & City. Jeremiah responds to the Lord in confession & praise, reminding the Lord of all He has done from the Exodus to the present; yet is perplexed of the promise of future Restoration at the doorsteps of Destruction. The Lord responds to Jeremiah: Nothing is too hard for the Lord to accomplish; Jerusalem & Judah must be destroyed and the Land desolated, and the People reduced to a small Remnant, for all their sins, vice, violence, idolatry, abomination to Molech, provocation, and disobedience from the City's founding in the days of David to this very hour. This destruction will be the Divine Judgment at the hands of the King of Babylon. Yet despite the Divine Punishment & Retribution on His People, the Lord promises to save them, to gather them from their Captivity among the Gentiles, to bless them, and to restore them to their Land & City to have a life of joy & peace.

A further Word to Jeremiah at that time: The Lord will certainly bring about a full & complete Restoration in every way throughout Jerusalem Judah, and Israel. It will be so wonderful that the Gentiles will hear of it in shock & admiration of the Lord's Power & Grace. In that day Messiah will be a Branch of Righteousness (Jehovah our Righteousness) grown to David, for justice, righteousness, and salvation, to establish an everlasting Kingdom throughout Israel. The Davidic Covenant shall not be annulled but David's Throne will be established as the heavens & the earth are ordered; the priesthood will minister to the Lord. Again, so too the Abrahamic Covenant will not be forgotten, but the Seed of Abraham shall be released from their Captivity.

During the siege of Jerusalem by the Chaldeans & other nations with the King of Babylon the Lord tells Jeremiah to reassure King Zedekiah, that in the Captivity he will not be killed, but will die in peace with a king's memorial. During the time of the siege King Zedekiah covenanted to release the Hebrew slaves & Jewish bond-servants, male & female, which was in accordance to the Law of Moses given by the Lord; but soon afterward they broke their covenant and reenslaved them. The Lord was very displeased, and sent Word by Jeremiah reminding them of the Exodus, and of the Law demanding the Hebrew slaves & servants be released in the 7th year service. This Covenant with God they violated by depriving the Hebrew & Jewish slaves & servants of their freedom by reenslaving them. The Lord therefore determines death to those with King Zedekiah his court & nobles; yet Zedekiah, as promised, will not be put to death, but it will cost him his eyes.

We return to the days of King Jehoiakim some 20 years earlier; the Lord tells Jeremiah to go to the House of the Rechabites, and bring them into the Lord's House to drink wine; but they refused because their father Jonadab, Rechab's son, had strictly commanded them not to drink wine, build houses, sow or plant, or even have vineyards, but only to dwell in tents as pilgrims & sojourners during the oppression. They migrated to Jerusalem in fear of the Chaldeans & Syrians invasion of the Northern Kingdom. The Lord so admired the Rechabites for their obedience & faithfulness that He regrets that He wished His People would be such with Him. But they are doomed. The Lord tells Jeremiah that the Rechabites will never cease to exist & stand in the Lord's Presence.

Again in those days, in the 4th year of King Jehoiakim, the Lord tells Jeremiah to record all the prophetic words spoken against Israel, Judah, & the Gentiles from the days of Josiah to Jehoiakim; perhaps this will turn them to the Lord. Jeremiah dictated the prophecies to Baruch who recorded them on a scroll, then afterwards had him read it in the Lord's House on the Fast-Day; (in the 5th year, 9th month, of King Jehoikam the Reading took place) Jeremiah himself still imprisoned, Baruch read Book of Prophecies to people in the Lord's House. Some who heard the Scroll read by Baruch reported to those of the King's court, they had Baruch come to their chamber and read the Scroll. They said they would report the Reading to the King, but first wanted to know how he exactly wrote the words of Jeremiah, and Baruch told them he dictated to him word by word. The princes told Baruch that he & Jeremiah to hide themselves where no one knows; and princes put the Scroll in a safe place. The King demanded the Scroll be brought to him; as it was being read the King cut off 3 or 4 leaves at a time and threw them in the fire till the entire Scroll was consumed by fire. They showed no fear, remorse, or regret for what they did. The King ordered the arrest of Jeremiah & Baruch, but the Lord hid them. Soon the Lord told Jeremiah to take another Scroll and record all the prophetic words formerly written in the Book. The Lord further told Jeremiah to tell King Jehoiakim that though he has burned the Scroll that predicted the King of Babylon destruction of Jerusalem, it will most certainly happen as recorded. The King himself will die childless without a heir to the Throne. So Jeremiah & Baruch reproduced the prophecies and added additional prophecies to the Book.

King Zedekiah, King Josiah's youngest son, sat on the Throne in place of Coniah, King Jehoiakim's son, whom King Nebuchadrezzar of Babylon enthroned. Zedekiah and his court asked the Prophet Jeremiah to pray for them. Soon news came that Pharaoh's army was advancing from Egypt, so the Chaldeans discontinued their siege & assault on Jerusalem.

The Lord responds to the King & court, and tells the Prophet Jeremiah: Egypt will not save you from the Chaldeans who shall return and destroy the City; and even if just a few wounded Chaldeans should remain, they will rise to burn the City. Jeremiah at this time left Jerusalem and returned to his home in Benjamin. When he reached the gate he was arrested as traitor, which he denied; he was brought to the princes who struck him, and jailed him, and confined him in the dungeon-house. King Zedekiah secretly brought him to ask him for any Word from the Lord; Jeremiah told him he would be taken captive by the King of Babylon. Jeremiah further complained about the prophets who prophesied of peace, safety, and deliverance from the King of Babylon; also he asked why he is imprisoned; also he requested not to be returned to die in the house of the Scribe Jonathan. The King granted that he be kept in the Guard Court, and daily bread be provided for him till there was none. Three of the court princes heard Jeremiah's words against the City, and demanded the King put him to death for subverting the warriors to harm the people. The King consented to them throwing Jeremiah into a dungeon of mud to die. The Ethiopian Eunuch in the King's House, Ebed-melech, petitioned the King to save Jeremiah before he dies, the King orders him, with 30 warriors to rescue the Prophet; and they returned him to the Guard Court. Zedekiah privately consults Jeremiah as to a Word from the Lord; Jeremiah is reluctant to seek or speak, being in fear of being put to death; the King swears to in the Lord's Name that he will not allow him to be killed. Jeremiah tells him the Lord says to submit and live; but if you refuse & resist you will no escape. The King says he fears the deserters will turn on him, mock & abuse him to the Chaldeans. He refuses the warning, so Jeremiah told him the Lord says that even the women & children of the King's House will be taken captive to the princes of Babylon, and the City burnt. The King forbids Jeremiah to disclose their talk, and advises him what to say if asked. So Jeremiah remained a prisoner till the Captivity.

Jerusalem was besieged in the 9th year, 10th month, of King Zedekiah, and captured in 11th year, 4th month, by King Nebuchadrezzar of Babylon; whose princes seated themselves in the middle gate of the city. King Zedekiah with his warriors fled by way of King's Garden towards the Arabah southward, but

the Chaldeans caught him in the Plains of Jericho about 5 miles from Jerusalem. They brought King Zedekiah, all those with him, with other captives, to King Nebuchadrezzar at Riblah some 270 miles north. He put to death Zedekiah's sons in his presence, and the nobles; he put out Zedekiah's eyes & chained him, and took him to Babylon some 450 miles away. The Chaldeans completely destroyed the City, torched the King's House & the houses of the nobles, and demolished the walls of the city. The Guard Captain Nebuzaradan deported the captives of the remnant of the Jews of Jerusalem, deserters, and others. He left the poorest & homeless to work the land. While Jeremiah was till imprisoned the Lord tells him to tell the Ethiopian Ebed-melech that he will be protected & preserved during the fall of the city, since he has trusted in the Lord.

The Lord Word again comes to Jeremiah after his release from jail by Guard Captain. The Guard Captain relates to Jeremiah that the Jews & Jerusalem's destruction is due their sins against the Lord; but he released Jeremiah to go free wherever he desired. He further told Gedaliah, the Governor over Judah, appointed by the King of Babylon, that he & Jeremiah may go where they please in the land; and he gave Jeremiah a gift. Now those who resisted the Chaldeans (Ishmael & his warriors), escaping to neighboring cities & states heard that Gedaliah was appointed Governor, they came to him at Mizpah. Gedaliah swore to them that if they submit & serve the King of Babylon it will go well for them. But soon word spread that Ishmael planned to murder Gedaliah the Governor; but Johanan with his fighters warned Gedaliah that King Baalis of the Ammonites has sent Ishmael to kill him, and so doom the Jews. He ask to allow him to go and kill Ishmael first; but Gedaliah rejected the news, calling it a lie. In the 7th month Ishmael of King's court, and of the royal family, along with 10 men, came and murdered Gedaliah, also he murdered those with him, and the Chaldean warriors. It was not known when 80 men from Shechem, Shiloh, and Samaria came to offer sacrifices in the Lord's House, so he deceived them and murdered them also. Two of them pleaded for their life saying they had supplies hidden away, so he spared them; but he dumped the bodies in the pit that King Asa made when he was afraid of King Baasha of Israel. Ishmael then took as captives the remnant of those at Mizpah, including the King's daughter to escape to the Ammonites; but Johanan with his warriors pursued them, and caught him about 5 miles from Jerusalem at the waters of Gibeon. The captured people where glad to see Johanan & his men; Ishmael & 8 men escaped to Ammon-Jordan; and Johanan recovered all that Ishmael took captive. But Johanan & his men, and the Jews were afraid to stay in Jerusalem & Judah because of the Chaldeans & what Ishmael did, so they stayed in Bethlehem planning to flee to Egypt. Johanan & Jews ask Jeremiah to pray for them, and ask the Lord for direction, promising obedience. Jeremiah reluctantly agrees. The Lord 10 days later tells him to tell them that if they abide in the Land they will prosper & increase & He will protect them from the King of Babylon; but if they refuse, and flee into Egypt they will utterly be destroyed in Egypt. Jeremiah added further reproof, that they sent him to intercede & mediate on their behalf, promising to obey, but they refuse to obey the Lord, so they will die in Egypt. When Jeremiah finished his reproof, Johanan & his men responded that Jeremiah was lying, that Baruch has set him against the Jews for their ruin. They then took all Jews, remnant and all, with Jeremiah & Baruch, and lead them into Egypt, to Tahpanes some 250 miles south. The Lord there told Jeremiah to take large stones and set them up in morter in the brickwork at the entry of Pharaoh's House in Tahpanes in public view; then tell them that He will set the Throne of the King of Babylon on these very stones; and he will destroy Egypt, take captives & kill many; the Lord will torch the houses of the idols of Egypt.

The Lord gives the Word to Jeremiah concerning the Jews in Egypt at Migdol, Tahpanes, Memphis, and Pathros concerning His destruction & desolation of Jerusalem & Judah because of their wickedness & idolatry, despite all the warnings by the Lord's Prophets. Now they again show their rebellion & disobedience by migrating to Egypt; they still reject & ignore His Law & Statutes; therefore they will be reduced to a very few remnant. The idolaters whose wives worshipped the Queen of Heaven declared their opposition to the Prophet Jeremiah, claiming that when they were faithful to her all was well, but

since neglecting her worship disaster has come. Jeremiah rebuked them for their sins, abominations, and idolatry, for which cause Divine Judgment & Retribution has come. Therefore the Lord will destroy the Jews & the Egyptians in Egypt, and King Pharaoh Hophra of Egypt will be given to King Nebuchadrezzar of Babylon just like King Zedekiah of Judah.

The Lord tells Jeremiah in the 4th year of King Jehoiakim concerning Baruch who had written out the words of Jeremiah: Why are you seeking great things; do not seek them; the Lord will spare yur life in the midst of the destruction.

The Lord's Word concerning the Gentiles:
Egypt: King Pharaoh Neco's army was in Carchemish near the River Euphrates, King Nebuchadrezzar of Babylon smote them in the 4th year of King Jehoiakim: Prepare for the battle; you will be defeated by the River; Egypt rises as the Nile but will fall like other rivers, the earth will be flooded: Cush, Put, Gilead, will be overrun. The Lord's Word of Egypt's demise: Let the news be spread in Egypt, Migdol, Memphis, Tahpanes, that the Lord is against Egypt, they shall be driven in fear; Pharaoh will not avail as help, or deliver from Captivity. The Lord will punish Amon of No, Pharaoh, and Egypt with her idols, by the King of Babylon. But He will spare His people after He makes a full end of all the Gentiles that rule them, He will return them to the Promised Land.

The Philistines: before Pharaoh attacked Gaza: destruction & desolation like a flood will overrun the Philistines, Tyre, Sidon, Caphtor, Gaza, Ashkelon, and the sea-coast; the Lord's Sword will devour.

Moab: Nebo, Kiriathaim, Misgab, Moab, Heshbon, Madmen, Horonaim, Luhith, Chemosh, Dibon, Aroer, Arnon (River), Holon, Jahzah, Mephaath, Beth-diblathaim, Beth-gamul, Beth-meon, Kerioth, Bozrah, Kir-heres, Jazer, Elealeh, Zoar, Eglath-shelishiyah, Nimrim: woe, ruin, shame, demolished, humbled, cut off, destroyed, distress, etc.; they will be taken in Captivity,Chemosh and all his princes & priests; all Moab will be desolate & ashamed. There is no escape, no deliverance, only tears, sorrow, and wrath; from north to south tragedy, calamity, and misery. This is the judgment on Moab.

Ammon: Malcam, Rabbah, Ammon, Ai: Malcam possesses Gad of Israel; war comes on Ammon, he shall not escape, but will go into Captivity. But afterwards the Lord will restore the Ammonites.

Edom: Teman, Dedan, Esau (Edom), Southern Arabah below Dead Sea, Bozrah (along Kings Highway, 100 miles south to north), Jordan (River): The wisdom of Edom shall be confounded, Esau will be stripped naked, let the women & children trust in the Lord; the nations will gather against Edom and reduce them to nothing, an empty desert, as Sodom & Gomorrah, a desolate wilderness.

Damascus: Hamath, Arpad, Damascus: Damascus will be confounded, as a pregnant woman they will be troubled & torched; the palaces of Ben-hadad will be devoured.

Kedar, the kingdoms of Hazor, (the Arabians, the children of the east): Destroy them, make them cry & flee; King Nebuchadrezzar of Babylon comes against you, you will be made desolate.

Elam: Elam will be scattered among the nations, dismayed, outcasts, consumed by the sword; but in the future times I will restore Elam.

Babylon (Chaldeans): Let all the Gentiles know the news: Babylon is taken; her idols, Bel & Merodach, and her images, are all put to shame & dismayed. A northern power (Median-Persian, the Achaemenid Empire) will invade & capture Babylon. Israel & Judah will be allowed to return to their Homeland, Zion. Chaldea will be requited for all the evil committed against the Lord's People; the nations will oppress her. As Assyria was repaid for what they did to Israel, so Babylon will be recompensed for what they did to Judah. Israel & Judah will enjoy their land from north to south, from east to west; the Remnant shall be saved & restored. The Lord's Vengeance for Zion & for His Temple; Babylon is fallen, Israel is delivered. The sword devours Babylon & Chaldea, famine & drought is upon them; they are ruined as Sodom & Gomorrah forever. The Daughter of Babylon is besieged; the King of Babylon is as a pregnant woman in labor. The Lord's intent is against Babylon, all the nations (Gentiles) will hear the news. The

Lord will utterly destroy Babylon & Chaldea. Let Israel & Judah flee from Babylon in the land of the Chaldeans, the Golden Cup in the Lord's Hand, that intoxicated the earth and the nations. Babylon is fallen & destroyed, let the captives return to their homeland; the Medes have come against Babylon with the Lord's Vengeance. The Lord is God over all His Works, He has made all things by Wisdom & Understanding & Power, He speaks, and it is done; idols & images are vanities. Israel is the Lord's Tool & Weapon of war & conquest. The Lord is against Babylon the Mountain that destroys the earth; let the Gentiles come against her, the kingdoms of Ararat, Minni, Ashkenaz, (the northern powers under the Medes & Persians); let them desolate her. The Daughter of Babylon will be as in the harvest, trodden & threshed; let couriers run to relay that the nations are at the gates. The King of Babylon has devoured Israel, now the Gentiles will destroy the Chaldeans; they will come against Babylon on all sides; Sheshack is taken, Bell in Babylon will vomit, the walls demolished. Let the Lord's People escape from Babylon, from the news of destruction & slaughter; let the heavens rejoice that Babylon is destroyed, her idols judged, her lan confounded. It is time for the Lord's Judgment on Babylon, the God of Recompence to requite; He will intoxicate Babylon's wise, governors, deputies, and warriors; they will sleep forever. Babylon's broad walls will be demolished, her high gates burnt; her peoples labor for vanity, the nations for fire, till they are exhausted.

The Prophet Jeremiah told Seraiahto read all these words on arrival to Babylon, and to say: "Lord Yu have spoken concerning this place, to cut it off, that nothing live in it, no man or beast, but it will be ever desolate." After reading the Book or Scroll, tie it to a stone and throw it into the Euphrates River, saying: "Thus shall Babylon sink, never to rise again because the doom I will bring on her, and they will be exhausted."

The end of Jeremiah's Words.

King Zedekiah was 21 years old when he was enthroned, he ruled 11 years in Jerusalem; he was evil like Jehoiakim, and because of him the Lord destroyed Jerusalem & Judah, and exiled them to Captivity. Zedekiah rebelled against the King of Babylon, so in the 9th year, 10th month, 10th day King Nebuchadrezzar started to besiege Jerusalem, and in the 11th year of Zedekiah the City was besieged; in the 4th month, 9th day, the famine was so severe that the bread ran out in the City. When the walls were breached they all fled by way of the King's Garden, going south towards the Arabah. The Chaldeans pursued, caught them in the Plains of Jericho, some 5 miles from Jerusalem, and his warriors deserted him. They took the King and carried him to the King of Babylon at Riblah some 270 miles north to be judged. The King of Babylon put to death Zedekiah's sons in his presence, and all the princes of Judah; he put out Zedekiah's eyes, put him in chains, took him to Babylon and imprisoned him till the day of his death. The Guard Captain of King of Babylon, Nebuzaradan, he torched the Lord's House & the King's House, and all the houses of Jerusalem, and all the great houses. The walls of Jerusalem were demolished; he deported from Jerusalem the poorest, the Remnant, the deserters; but left the poorest of the land to tend to vineyards & farms. He dismantled the Lord's House, the Temple, to transport the valuables to Babylon: the Pillars of Brass, bases, brazen sea, pots, shovels, snuffers, basins, candlesticks (lampstands), spoons, and bowls; —golden things, silver things, brass things, etc. The things that King Solomon had made for the Lord's House were taken —the Temple was desecrated, pilfered, pillaged, and torn apart. The Guard Captain took captive the Chief Priest Seraiah, the second Priest Zephaniah, and the three keepers of the entrance: and out of the City he took an officer that was set over the men of war; and seven men of them that saw the King's face, that were found in the City; and the Scribe of the Captain of the Host, who mustered the people of the Land; and 60 men of the Land, that were found in the City. He took them, and brought them to the king of Babylon to Riblah some 270 miles away. The King of Babylon put them to death at Riblah in the land of Hamath. So Judah was exiled captive out of his Land. The people whom Nebuchadrezzar carried away captive: in the 7th year 3,020 Jews and 23 (others); in the 18th year of Nebuchadrezzar he deported captive from Jerusalem 832 persons; in the 23rd year of Nebuchadrezzar Nebuzaradan the Guard Captain deported captive of the Jews 745 persons: all the persons were 4,600. In

the 37th year of the Captivity of King Jehoiachin of Judah, in the 12th month, in the 25th day of the month, King Evil-merodach of Babylon, in the [1st] year of his reign, he exalted King Jehoiachin of Judah, and brought him out of prison; and he spake kindly to him, and set his Throne above the throne of the kings that were with him in Babylon, and changed his prison garments. And [Jehoiachin] did eat bread before him continually all the days of his life: and for his allowance, there was a continual allowance given him by the King of Babylon, every day a portion, while he lived, till the day of his death.

Jeremiah's Lamentations Concerning Judah & Jerusalem, the Promised Land, the City of God, the Lord's Zion & House: Destruction, Desolation, Captivity; deserted City, a Widowed Princess, tears & sorrows; forgotten by lovers, betrayed by friends, afflicted & enslaved in Captivity, an alien & stranger among the Gentiles, persecuted, forsaken, despised; mourners of Zion & the feasts, restless, anxious, bitter, adversity, calamity, tragedy; priests sigh, majesty gone, famished princes; rejected, dishonored, divorced, shamed, etc., etc., etc.

We will now bring some of these things together to keep before our eyes the development in the prophetic office in the ministry of Isaiah and Jeremiah in order to move on to Ezekiel. The world was getting larger & larger, mankind was no longer restricted to a few places near rivers & lakes. Mesopotamia & Egypt was being resisted & challenged by new races & nations. Small nations were learning the art of war and the use of weapons to wage significant assaults on the super nations like Egypt, Assyria, and Babylon. Human progress & achievements were miraculous in comparison to older generations. The use of reading & writing was changing civilization in ways never dreamed of by former times. In regard to God's Interest & Testimony the world had become alienated by wickedness & idolatry, man had become more apostate. The Monarchy was responsible to guide the nation in God's Way, Law, and Will; but Monarchy soon became the greatest hindrance to repentance, reformation, and revival. From King David to King Uzziah, some 200 years, the Monarchy deteriorated in Judah into something alien to God. The Northern Kingdom with its subversive Monarchy from Jeroboam I to Jeroboam II, also about 200 years, had reached the state where the Lord would no longer tolerate the monarchical rule, so He sent to them the early Minor Prophets like Jonah, Joel, Amos, Hosea, and Micah, in hopes of drawing them back to Himself. Judah was becoming like Samaria; the House of David was following the ways of the House of Joseph. In this tragic trajectory of apostasy He sent Isaiah, Jeremiah, and Ezekiel; both to warn them, and to reveal the changes in the dispensation as related to the Covenant & the Gentiles. The failure of Israel, the Jewish Nation, was to allow God to interact with the Gentiles in special friendly manner; Israel having become no different than the Gentiles, and at times worse. Friendship is offered to the Gentiles if in the Divine Judgment they treat the Jew fairly & properly; but if they do not, then enmity will be maintained till the appointed time. An example of what we speak is found in King Cyrus the Lord's Anointed treating the Jews well; but in the King of Babylon the enmity became deadly.

We have already given our Reflections on the Book of Isaiah, so we are here concerned with the Book of Jeremiah in his ministry, testimony, and experience of his prophetic office. The Prophet Jeremiah was called to witness for the Lord against Jerusalem & Judah, and with them, against Samaria & Ephraim as the Remnant, the House of Joseph having been taken into Captivity some 80 years before Jeremiah was called & sent. Judah, like Ephraim, must come to an end, but within the dispensational conditions of the broken covenant. Good King Uzziah was a foolish King to intrude on the priesthood, for which he was a leper till his death, thus becoming useless in the Monarchy, his court & son using the Throne. Idolatry as

adultery in immorality was the condition of the People & the State. The Signs & Symbols (Almond Tree Rod, Boiling Cauldron, Two Harlot Sisters, Girdle-belt, etc.) was to depict their condition & their punishment, that is, the symptom. The relations, that is the relationship, between God and His People is seen in the Husband of a Wife; this relationship existed in the Covenant made on Sinai, the Covenant they continually broke & despised. The Prophet Jeremiah, like Isaiah before him, must stand in the Lord's stead, and must speak as the Lord to the Nation. Because of this, as we have repeatedly pointed in in both Books of Isaiah & Jeremiah; the transition from the Prophet to Lord because difficult to distinguish between, and often signifies Messiah. As in the Psalms where we saw David is the Beloved, the Lord Christ.

Although restoration is often added to the Captivity & Doom, it is not the emphasis or focus, not even in the very passage when it is revealed, but as reminder the Faithful God will never forget His promises to fathers of previous generations. Jeremiah eventually learns the reality of this, and it depresses him, bringing to frequent tears; much like Jonah in his refusal to offer repentance & mercy to Nineveh. What perplexes Jeremiah is the place the Gentiles occupy in the Divine Economy, the administration of providential grace to idolaters. That Israel must be punished is understandable, for the violated the Covenant, that is they committed adultery against the Lord; but how taking up the Gentiles in favour, or service, is not just as defiling. The Prophet, as a Jew, has lost sight of the creation, that God is the God of the Gentiles too, who long ago strayed from Him, and in blindness, darkness, and ignorance needed Him. Though Isaiah clearly spoke of these things, the Prophet in himself, overwhelm in sorrow, traumatized by tragedy & calamity, one after another, had not yet learned these things in his youth and early ministry. Nor did he understand that salvation is dependent on judgment, as grace is on justice. There are those who hearing the prophecies of Jeremiah did turn to the Lord, did draw near to God, and they were blest as is said in the Psalms. Not even Moses & Samuel, representing the Law & the Monarchy, would mitigate the offence to the Lord for what King Manasseh, son of King Hezekiah, grandfather of King Josiah, did in Jerusalem & Judah, and of whom Jewish tradition says he murdered Isaiah by sawing him in half. Though the Nation was like a Belt around the Lord's waist, they had become deformed & useless.

The Gentiles are treated like Israel as to the Lord, as Jehovah, Who is God of all the earth. As the Potter so all His vessels, that is, His creatures, His creation, may respond to His Word then the Lord will respond to them in kind. Individual Gentiles like Naaman the Syrian, like the Ethiopian Edom-melech, like Ruth the Moabite, like Rahab of Jericho, and many others. The Gentile peoples as nations, states, or governments, as kingdoms & empires, are given opportunity to make the Lord as their God, right along the side of God's Chosen People. Israel had become an undesirable to the Lord, and the Gentiles were no longer despised as enemies, but were to be treated more like Egypt was on account of Israel being a stranger & resident in Egypt. This Gentile favor did not sit well with the Jew or Israel from the Crown to the common folks the Gentiles could never be on equal status to the House of Abraham Isaac, and Jacob. Neither Assyria nor Babylon could ever be God's Servants; especially against Israel. As the years passed, as the months passed, as the weeks passed, and as the days passed, the alienation between the Lord and Israel continued to widen & intensify. In the center of this heart-break was the Remnant in whom the Promises would be kept, fulfilled, and enlarged.

The Monarchy in Israel established in the Davidic Throne guaranteed that the Seed of David would spring forth to fulfill the terms of the Covenant. All the Promises of God would be answered in the Messiah, Who was demanded by the Law, built on the Patriarchal Promises that all nations, the Gentiles, and all families of mankind, would be blessed in Him, the Seed of Abraham and the Seed of David. Israel was the nursery for the Branch of Righteousness, Jehovah Tsidkenu, the Shepherd of the Remnant, the King and Prince, and many such Names. The priests & prophets were to help the people draw near to God; the King & his house, his court, and his army, was to defend, protect, lead, and shepherd the nation for God to have a Place & People to live with. But Jeremiah found it very difficult to minister to a doomed corrupt nation, on whom the Divine Wrath is meted out in full measure. God had rejected Zion, and gone

off to the Clouds, roaming around the Gentiles, an Alien & Stranger like His People, an Exile in Captivity of homelessness without His Family. The Punisher is punished.

The Remnant as good & bad figs will be evaluated in the crucible fire, testing their heart in their fear. Half of Jeremiah's ministry has been fruitless in gaining fruit from the fig tree, and the figs that were picked and put in the basket were mostly bad, undesirable to sight & taste. It was time to get rid of the bad figs. The Babylonian Power was rising to overthrow the Assyrian Power, Daniel & Ezekiel will soon be in Captivity in Babylon, the 70 years Captivity will reduce the nation to a remnant in need of rescue. As Babylon emerges in its Imperial place, the Chaldeans invade, subjugate, and expand in the Mediterranean world, including the land of Israel and all her neighbors. Both by conquest and alliance the King of Babylon, as the Lord's Servant, would rule as the most dominate power of the Middle East. Therefore the Lord must deal with & negotiate with this Government of the world; and we will see in Daniel the fuller significance of all this in the Times of the Gentiles. Jeremiah's active ministry was closing, his passive ministry will continue another 15 years. The latter chapters are concerned with the details of the destruction of Israel and the nations about her, with the desecration of the Temple, with demolishing of the walls and defenses, with elimination & with termination of the authorities & leadership of the kingdoms not in alliance with Babylon, and with the Exile & Captivity of the peoples. The land of Israel and the Middle East is changed, a new civilization is emerging in the dispensation of the Sons of Noah. As the Lord's Word was despised and put to the fire, so too the Monarchy is rejected & put to flames.

The nations are intoxicated for destruction in the Divine Judgment of the World, and Babylon also is judged and requited for their ways & cruelty. Another world imperial power will destroy Babylon & Chaldea; and in turn, Daniel shows, another will replace that power, and another after that, etc. Yet through all this a Remnant will survive, saved by mercy, preserved by Divine Power interfering in world affairs. The Mountains of the World Powers & Governments will themselves turned into valleys. No more Babylon, no more Medes & Persians, no more Greeks, or Romans, etc.

This picture painted in the Book of Jeremiah makes weep, his lamentations becomes our lamentations. What Jeremiah says of his people, his land, and his home, make us consider our times in light of God's Judgment, The God of Jeremiah is very terrifying in judgment & the punishment of His people. As we progress through Ezekiel into Daniel we will see the Times He has determined on the whole world, and the significance for the End Times.

Here are the Selections that I found very useful to explore the Book of Jeremiah and his Lamentations. I have not tried to insert objections to those things in these writings that I reject or object to, but both the good and the bad to present a fuller picture in the hermeneutics of the Prophet and his Prophecies.

Jeremiah's Selections (10): Jeremiah's & Lamentations Selections: Blayney, Henderson, Naegelsbach (Lange's-Schaff), Keil-Delitzsch, Streane (CBS), Wordsworth, Smith (Scot), Driver, Brown, & Binns.

Literal Translation of Prophets, Isaiah-Malachi, v2. Jeremiah & Lamentations, by Benjamin Blayney, D.D., Prof. of Hebrew Oxford; Notes, Critical, Philological, & Explanatory, etc. New Ed. (1836). gs

{{ Preliminary Discourse: "When it was first proposed to me to revise the text of Jeremiah, and to attempt a new translation of it, with notes and illustrations, after the manner of the Bishop [Lowth] of London's Isaiah, it appeared to me a matter of so much difficulty and importance, as justly to merit the most mature deliberation. Though sincerely disposed to pay all due deference to the authority of my friends, and earnestly desirous, at a time when I had no immediate call in the line of my profession, to find myself engaged in some worthy occupation, whereby I might have a chance of promoting the glory of God, and the spiritual good of mankind; it could not but occur to me, that, in following the plan of an author of such distinguished eminence, from a disparity of talents a most mortifying disparity might reasonably be apprehended in the execution. On the other hand, it seemed much to be regretted, that a design of such singular utility, and for which such ample materials had been lately provided, should at once be relinquished and laid aside. The learned and venerable Prelate, with whom it began, it was but too well known, had neither leisure nor health to prosecute it farther. And were it necessary to wait till another of equal qualifications should take it up, it were possible that many generations might elapse before the world might enjoy the wished-for satisfaction. But from inferior abilities some, at least, though not equal, benefit might arise; and this in particular, that, whilst the thoughts and attention of mankind were turned upon the subject, the discussion of such errors and mistakes as would be committed might gradually tend to an elucidation and discovery of the truth. And, therefore, upon these principles, when I found no other person likely to stand forth, I determined, at length, to comply with what had been recommended to me; trusting to the candour of the public, which I had heretofore experienced; and claiming no other indulgence, than, out of regard to my good intentions, to have my faults animadverted on with that gentleness and benignity which every liberal-minded person will be inclined to exercise towards others, because he must naturally wish to be so treated himself.....I should still think myself guilty of a most unpardonable omission, were I not at this time to seize the opportunity of testifying my respect for the memory of another lately deceased friend; the learned Dr. Kennicott I mean, whose name the Hebrew critic ought ever to hold in the highest veneration. I account it a singular honour and happiness to myself to have conversed familiarly with him, and to have derived much solid information and improvement from that fund of knowledge which his laborious researches enabled him to lay in, and which the friendliness of his mind disposed him freely to communicate. Of such a nature were my personal obligations to him. His public merit was more conspicuous; being attested by his astonishing collation of seven hundred Hebrew and Samaritan MSS. and printed editions of the most early date, anxiously sought out through all the different quarters of the and examined with the nicest care: A work of which he was the first that had the penetration to discern the important utility; and which he was at length fortunate enough, after a course of twenty years of indefatigable application and industry, to bring to a happy conclusion, under the patronage of the greatest names in Europe. From this ample magazine what invaluable stores may be extracted, every day's experience tends to furnish more convincing indubitable proofs. The various readings that are produced and applied in the notes which follow, though not all of equal importance, will, many of them, I trust, be deemed far from immaterial. But let me indulge a hope, that the time is not very far distant when the task of bringing forward these materials to their proper use will not be left, as hitherto it hath been, altogether in the hands of a few well-intentioned individuals, but will be undertaken on a more extensive plan, by a select assembly of the most learned and judicious divines, commissioned by public authority to examine into the state of the Hebrew text, to restore it, as nearly as possible, to its primitive purity, and to prepare from it a new translation of the Scriptures in our own language, for the public service.....Are we not taught to believe, that “all” and every part of “Scripture is given by inspiration of God, and is,” according to the intention of the Donor, “profitable for doctrine, for reproof, for correction, for instruction in righteousness?" But can any Scripture be profitable, except

it be understood? And if not rightly understood, may not the perversion of it be proportionably dangerous? Or is it nothing, to deprive the people of that edification which they might have received, had a fair and just exposition been submitted instead of a false one? Do we not know the advantage that is commonly taken by the enemies of revelation, of triumphing in objections plausibly raised against the Divine word upon the basis of an unsound text or wrong translation? And though these objections have been refuted over and over again by the most solid argumentation of private religionists, do they not still continue to ring them in the ears of the vulgar and unlettered Christian, as if they were owned and admitted to be unanswerable So that it requisite for the honour of God and His true religion, that these stumbling-blocks should be removed out of the way as soon as possible by an act of solemn and public disavowal. Influenced by these and such like considerations, His Swedish Majesty hath already set the example, by commanding a new revisal and more perfect translation of the Scriptures to be immediately begun in his dominions. And, which may more excite our wonder, we are credibly informed, that a similar work is set on foot in our own language, at the sole expense of a single nobleman of princely spirit, for the use of the English Roman Catholics. And shall the British nation, so deservedly famous throughout the world for its magnificence and public-spirited exertions, be less active and forward than others upon so glorious an occasion? Shall the church of England, ever accustomed to rank with the foremost in learning and piety, be the last to hold forth to her members those sacred writings in their utmost perfection and purity, the free use of which she has ever taught them to consider as the most invaluable of their privileges? Or will our governors, after having in their private capacities contributed so largely above all others to the means of reformation, stop short on a sudden, and refuse to give a public sanction to the application of them?....." }}

{{ Historical Sketch: ".....The idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance, are the principal subject-matters of the following prophecies; excepting only chapter 45, which relates personally to Baruch; and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable, however, that, though many of these prophecies have their particular dates annexed to them, and others may be tolerably well guessed at from certain internal marks and circumstances, there appears a strange disorder in the arrangement, not easy to be accounted for on any principle of regular design. There is, indeed, a variation between the Hebrew copies and those of the LXX version, in the arrangement of those particular prophecies concerning the heathen nations; which in the Hebrew are disposed all together, and, as I conceive, in their proper order of time with respect to each other, at the end of the book; intentionally, as it should seem, not to interrupt the course of Jewish history; whilst the authors of the LXX, have inserted them, with some difference of order among themselves, though, perhaps, no very material one, after verse 13 of chapter 25. But the disorder complained of lies not here; it is common to both the Hebrew and Greek arrangements; and consists in the preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah, in the seventeen (17) chapters which follow the twentieth (20th) according to the Hebrew copies; so that without any apparent reason many of the latter reign precede those of the former; and in the same reign the last delivered are put first, and the first last. As such an unnatural disposition could not have been the result of judgment, nor scarcely of inattention, in the compiler of these prophecies; it follows that the original order has most probably, by some accident or other, been disturbed. To restore which, as it may be of some use to the reader, I shall venture to transpose the chapters, where it appears needful, without altering the numerals, and shall assign the motives of every such transposition in the particular place where it is made. The following historical sketch of the times in which Jeremiah lived is given with a view to throw light upon his prophecies in general, and may help to explain sundry circumstances and allusions that are found therein. In the reign of Manasseh every species of impiety and moral corruption had been carried to the highest pitch under

the encouragement of royal example. And so thoroughly tainted were the minds of men by this corrupt influence, as to baffle all the endeavours of the good Josiah to bring about a reformation. This well-disposed prince, having, in the eighteenth (18th) year of his reign, accidentally met with the book of the law, was stricken with horror at the danger to which he found himself and his kingdom exposed by the violations of it. He therefore immediately set about removing all the abominations that were in the land, and engaged his subjects to join with him in a solemn covenant to be more dutifully observant of the Divine commands for the time to come. But though the king's heart was right, and his zeal fervent and sincere, it was all hypocrisy and dissimulation on the part of the people; their hearts were incorrigibly turned the wrong way; and God, who saw clearly the real bent of their dispositions, was not to be diverted from His designs of vengeance. He began with depriving them by a sudden stroke of their excellent prince, under whose government they had enjoyed much happiness and tranquillity, of which they were altogether unworthy. He was slain in a battle with Pharaoh Necho, king of Egypt, whom Josiah had gone out to oppose on his march against the Babylonian dominions, being himself in alliance with the king of Babylon; and his death, however fatal to his kingdom, was, as to his own particular, a merciful disposition of providence, that his eyes might not see all the evil that was coming upon his land. The twelve (12) first chapters of this book seem to contain all the prophecies delivered in this reign. Josiah being dead, his sons who succeeded him were not of a character to impede or delay the execution of God’s judgments. It is said in general of them all, that they did that which was evil in the sight of Jehovah. The first that mounted the throne was Shallum, or Jehoahaz, the second son, by designation of the people. But his elevation was not of a long continuance. Pharaoh Necho, having defeated the Babylonian forces, and taken Carchemish, on his return deposed Jehoahaz, after a reign of three months, and, putting him in chains, carried him to Egypt, from whence he never returned. In this short reign Jeremiah does not appear to have had any revelation. Pharaoh Necho made use of his victory to reduce all Syria under his subjection; and having imposed a fine upon the kingdom of Judah of one hundred talents of silver and one talent of gold, he received the money from Jehoiakim, the eldest son of Josiah, whom he appointed king in his brother's stead. Jehoiakim was one of the worst and wickedest of all the kings of Judah; a man totally destitute of all regard for religion, and unjust, rapacious, cruel, and tyrannical in his government. In the beginning of his reign he put Urijah, a prophet of God, to death, for having prophesied, as was his duty to do, of the impending calamities of Judah and Jerusalem. And having either built for himself a new palace, or enlarged the old one that belonged to the kings of Judah, by a strain of authority not less mean than wicked he withheld from the workmen the wages they had earned in building it. In short, he set no bounds to his evil inclinations and passions; and his people, freed from the wholesome discipline which had restrained them in his father's time, were not behindhand with him in giving way to every sort of licentious extravagance. Three years he reigned without molestation or disturbance from abroad. But towards the latter end of his third (3rd) year, Nebuchadnezzar being associated in the government by his father, Nabopollassar, king of Babylon, was sent into Syria to recover the dismembered provinces of the Babylonish empire. In the fourth (4th) year of Jehoiakim he beat the Egyptian army at the river Euphrates, retook Carchemish, and, having subdued all the intermediate country, he appeared before Jerusalem, of which he soon made himself master. Jehoiakim was at first loaded with chains, with an intention of sending him to Babylon (* In our author's note on chapter 22:19, this assertion, and a subsequent one at the close of the next paragraph, are modified and corrected,–J. N.). He was, however, released upon his submission, and again suffered to reign on taking an oath to be a true servant of the king of Babylon. But numbers of his people were sent captives to Babylon, together with several children of the blood royal, and of the first families of Judah, whom Nebuchadnezzar proposed to breed up in his own court, in order to employ them afterwards in the affairs of his empire. At the same time many of the sacred vessels were taken away, and deposited in the temple of Belus at Babylon; so that from this date the desolation of Judah may fairly be reckoned to have had its beginning. After the king of Babylon's departure, Jehoiakim continued to pay him homage and tribute for three years. In the mean time both he and his people

persisted in their evil courses, undismayed by the mischiefs which had already befallen them, and making light of the threatenings, which God by the ministry of his prophets repeatedly denounced against them. At length Jehoiakim refused to pay any longer the tribute assigned him, and broke out into open revolt. To chastise him, the king of Babylon, not being at leisure to come in person, directed his vassals of the neighbouring provinces, the Syrians, Moabites, and Ammonites, to join with the Chaldean troops that were on the frontiers, and to ravage the land of Judah. They did so for three years together, and carried off abundance of people from the open country, who were sent to Babylon. Jehoiakim, in some attempt, as it should seem, made by him to check these depredations, was himself slain without the gates of Jerusalem; and his dead body having been dragged along the ground with the greatest ignominy, was suffered to remain without burial in the open fields. The prophecies of this reign are continued on from chapters 13 to 20, inclusively, to which we must add chapters 22,23, 25,26, 35, & 36, together with 45,46,47, & most probably 48, and as far as to verse 34 of chapter 49. Jeconiah, the son of Jehoiakim, a youth of eighteen (18) years old, succeeded his father in the throne, and followed his evil example, as far as the shortness of his reign would admit. From the beginning of it, Jerusalem was closely blocked up by the Babylonian generals. At the end of three months Nebuchadnezzar joined his army in person, and upon his arrival Jeconiah surrendered himself, and his city, at discretion. He was transported directly to Babylon, with his mother, his family, and friends, and with them all the inhabitants of the land of any note or account. The treasures also of the temple, and of the king's house, and all the golden vessels which Solomon had provided for the temple-service, were at this time carried away. We read of no prophecy that Jeremiah actually delivered in this king's reign; but the fate of Jeconiah, his being carried into captivity, and continuing an exile till the time of his death, was early foretold in his father's reign, as may be particularly seen in chapter 22. The last king of Judah was Zedekiah, the youngest son of Josiah, whom Nebuchadnezzar made king, and exacted from him a solemn oath of allegiance and fidelity. He was not perhaps quite so bad a man as his brother Jehoiakim; but his reign was a wicked one, and completed the misfortunes of his country. His subjects seem to have but little respected him, whilst they considered him in no other light than as the lieutenant or viceroy of the king of Babylon, whose sovereignty they detested, and were continually urging him to throw off the yoke. Nor had he been long in possession of the kingdom, before he received ambassadors from the kings of Edom, Moab, Ammon, Tyrus, and Sidon, soliciting him to join in a confederacy against the Babylonish power. But he was wise enough at this time to hearken to the prophet Jeremiah's advice, and to reject their propositions; and for some years continued to send regularly his presents and ambassadors to Babylon, in token of his obedience. But the iniquities of his people were now ripe for punishment, and their idolatries, as the prophet Ezekiel describes them, (chap 8,) were become so enormously profligate, that the stroke of vengeance could no longer be suspended. Zedekiah, therefore, was last prevailed on by evil counsel, and the promise of assistance from Egypt, to break his oath, and renounce his allegiance; by which he drew upon himself the arms of the king of Babylon, who invaded Judah, took most of its cities, and invested Jerusalem. The Egyptians made a show of coming to his relief; and the Chaldean army, informed of their approach, broke off the siege, and advanced to meet them; having first sent off the captives that were in their camp. This produced a signal instance of the double-dealing of the Jews. For in the first moments of terror they had affected to return to God, and in compliance with His law had proclaimed the year of release to their Hebrew bondservants, and let them go free. But on the retreat of the Chaldeans, when they believed the danger was over, and not likely to return, they repented of their good deed, and compelled those whom they had discharged to return to their former servitude. The Egyptians, however, durst not abide the encounter of the enemy, but faced about, and returned to their own land, leaving the people of Judah exposed to the implacable resentment of the king of Babylon. The siege was immediately renewed with vigour, and the city taken according to the circumstantial account which is given of it in chapter 52. The prophecies, which were delivered in the reign of Zedekiah, are contained in chapters 21 & 24, 27 to 34, & 37 to 39, inclusively, together with the six last verses of chapter 49, & chapters 50, & 51, concerning the

fall of Babylon. The subsequent transactions of the murder of Gedaliah, of the retreat of the Jews that remained into Egypt, and of their ill-behaviour there, are so particularly related in chapters 40-44, that it were needless here to repeat them. But it may be of use to observe, that, in the second year after the taking of Jerusalem, Nebuchadnezzar laid siege to Tyre; and, in the course of that siege, which lasted thirteen (13) years, he sent part of his forces against the Moabites, Ammonites, Edomites, Philistines, and other neighbouring nations, to desolate and lay waste the country, as the prophets of God had foretold. At the same time Nebuzaradan, the Babylonish general, again entered the land of Judah, and carried off a few miserable gleanings of inhabitants that were found there. In the next year after the taking of Tyre, the king of Babylon invaded Egypt, which he plundered and ravaged from one end to the other; and, on this occasion, all the Jews that had fled into that kingdom for refuge were almost entirely cut off, or made prisoners. Such was the state of affairs in general, till, in the course of time, and precisely at the period which had been foretold, the Babylonian monarchy was itself overturned by the prevailing power of the Medes and Persians; and the Jewish nation once more returned to their own land. It may be expected, that something should be said concerning the discriminating style and genius of this prophet's writing. But, instead of offering an opinion of my own, which in point of judgment may be questionable, the public in general will perhaps be better gratified, if I present them with the translation of a character already drawn by a very superior hand, to which I doubt not every reader of discernment will heartily subscribe. “Jeremiah,” says this admirable critic [Lowth], “is by no means wanting either in elegance or sublimity; although, generally speaking, inferior to Isaiah in both. Jerome has objected to him a certain rusticity in his diction, of which I must confess I do not discover the smallest trace. His thoughts indeed are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate; but it is often visible also in his Prophecies, in the former part of the book more especially, which is principally poetical; the middle are for the most part historical; but the last part, consisting of six chapters, is entirely poetical; and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of Isaiah. But of the whole book of Jeremiah it is hardly the one half which I look upon as poetical.” ('**Lowth**' '*De Sacrá Poesi Hebraeorum*, Praelec. xxi.)" }}

{{ Jeremiah's Lamentations: Introduction: "The Lamentations of Jeremiah are very properly distributed into five chapters, each of them containing a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the four first chapters only that the several periods begin, acrostic-wise, with the different letters following each other in alphabetical order. By this contrivance the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, which have all the same initial letter. The two first chapters in like manner consist of triplets, excepting only the seventh period of the first, and the nineteenth of the second, which have each a supernumerary line. The fourth chapter resembles the three former in metre, but the periods are only couplets. In the fifth chapter the periods are couplets, but of a considerably shorter measure. It has been surmised by some men of eminence in literature, both among the ancients and moderns, (*Josephus, Jerome, Archbishop Usher, &c.) that these were the funeral lamentations composed by Jeremiah on the death of the good king Josiah, which are mentioned, 2nd Chron. 35:25, and there said to have been perpetuated by an ordinance in Israel. But whatever is become of those lamentations, these cannot possibly be the same; for their whole tenor from beginning to end plainly shows them not to have been composed till after the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants; which events are described not at all in the style of prophetic prediction, but alluded to and bewailed as what had been already fully accomplished and brought to pass. And that this was the most ancient opinion held concerning them, appears from the introductory title prefixed to the Greek version of the LXX, and from thence probably

transmitted to the Latin Vulgate; but which, not being found in any of the Hebrew copies, I have inserted at the head of the first chapter between crotchets, ([And it came to pass after that Israel had been carried captive and Jerusalem was become desolate, that Jeremiah sat weeping, and lamented with this Lamentation over Jerusalem, and said:]) as being somewhat doubtful of its original authority. The internal evidence is, however, sufficient to ascertain both the date and the occasion of these compositions; nor can we admire too much the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country. “Never,” says an unquestionable judge of these matters, (*'**Lowth**' '*De Sacrá Poesi Hebraeorum*' , Praelect. xxii.) “was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied." But it was before observed, that the prophet's peculiar talent lay in working up and expressing the passions of grief and pity; and unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display." }}

(2)
Book of Prophet Jeremiah & Lamentations, Translated from Orignal Hebrew, with Commentary, Critical, Philological, & Exegetical. by E. Henderson, D.D. (1851).gs

{{ Introductory Dissertation: ".....It was the fate of Jeremiah after the death of Josiah, to live in the reigns of a succession of kings whose conduct and policy were directly the reverse of that prescribed by the theocracy; and, urged by Divine authority strenuously to oppose their wicked projects, he found himself almost incessantly in collision with them and their counsellors, and exposed to their displeasure. By Zedekiah, who appears to have shown him personal respect, and to have consulted him with reference to the national affairs, he would in all probability have been better treated, had it not been for the influence which the courtiers had over that monarch, in consequence of which our prophet was committed to prison, where he remained till Jerusalem was taken by Nebuchadnezzar. This monarch ordered him to be liberated, and gave him his option whether to go with him to Babylon or to remain in his native country. Preferring the latter, he strongly protested against the emigration to Egypt of those of his countrymen who had been left in the land, and who were afraid of the vengeance of the king of Babylon on account of the murder of Gedaliah, whom that monarch had appointed governor. Determined to carry their purpose into effect, they compelled Jeremiah and Baruch to accompany them. We now find the prophet delivering predictions at Tahpanhes, a strong boundary-city on the Tanitic or Pelusian branch of the Nile; but with as little success, as it respects any real reformation, as that which had attended his labours previous to the captivity. How long he lived in Egypt we know not, but according to tradition he died in that country, and was buried at Tahpanhes. After the exile the Jews attached the highest importance to his memory, and such was their veneration for him, that they cherished the belief he would rise again from the dead, and make his appearance as a forerunner of the Messiah. See Matt. 16:14. What rendered the half century during which Jeremiah flourished, a period of peculiarly eventful and disastrous character, was the prevalence of internal disorders resulting from the obstinate refusal of the princes to listen to the admonitions of Jehovah, and the alienation of their confidence from him to their Egyptian ally. The Chaldeans, having succeeded to the rule in Asia, threatened Egypt with invasion; in consequence of which the Jews who were situated between the two powers were exposed alternately to the inroads of the one or the other of their hostile armies. The first calamity which befell them was the defeat and death of Josiah, when giving battle to Pharaoh Necho; and when they afterwards sided with the Egyptians against the Chaldeans, they became involved in all the miseries of a war with that power. Though solemnly warned by the prophet of the destructive consequences that would result from their alliance with Egypt, and repeatedly advised to submit to the Chaldean conqueror, they persisted in rejecting the Divine messages to that effect, and brought upon themselves the calamities attendant upon the capture of their city, and their subjugation by a barbarian foe. How these circumstances affected

the mind of the prophet is obvious from the whole strain of his predictions. He appears to have been naturally of a mild and timid disposition, easily susceptible of sorrow and melancholy, but intrepid and unintimidated in the public discharge of the duties of his office, denouncing in unsparing language the wicked conduct of persons of all ranks, from the meanest of the subjects up to the monarch on his throne. This combination of characteristic features Havernick justly considers as furnishing a strong proof of the Divine origin of his mission; –the Spirit of prophecy acting powerfully upon his mind, controlling his natural temper, and qualifying him for his hazardous undertaking, without doing violence to his peculiar individuality. The length of time during which he prophesied in Judea was exactly forty years and a half (40 & 1/2), as appears from the following estimate: Years & Months Under: Josiah: (18 yrs); Jehoahaz: (3 mnths); Jehoiakim: (11 yrs); Jechoniah: (3 mnths); Zedekiah: (11 yrs). Total Years = 40 & 6 Months".....

Section III: Arrangement of Prophecies: "The slightest glance at the economy of the book must convince the reader, that it could not have come from the prophet in the condition in which we now find it. Even supposing that he did not pay any particular attention to chronological arrangement, but that his object was simply to furnish a collection of his different prophecies, and some of the principal historical events both of a public character and relating to his own personal circumstances, yet we can scarcely conceive it possible, that there could originally have been such instances of the (husteron proteron, hysteron proteron, ["later earlier", i.e. the most important messages placed first though given later]) as we now meet with in his composition. According to the history of the Jewish monarchs, furnished by the Books of Kings and Chronicles, the following is the order of time in which the five last kings reigned: Josiah, Jehoahaz, Jehoiakim, Jechoniah, and Zedekiah. Under all these monarchs Jeremiah flourished; but, as the second and fourth reigned only three months each, no date is taken from the period of their occupancy of the throne. The only reigns which are thus recognised are those of Josiah, Jehoiakim, and Zedekiah. Instead, however, of the prophetic discourses being arranged in this order, we find, contrary to expectation, those which were delivered in the reign of Josiah, and which are contained collectively in chapters 1-20, immediately followed by a portion belonging to the time of Zedekiah, chap. 21. Again, instead of continuing what relates to Jehoiakim, and his brothers Jehoahaz and Jechoniah, in chap. 22 & 23, by inserting the section contained in 25, which is specially referred to the fourth (4th) of Jehoiakim, we find in chap. 24:8-10, a prediction belonging to the time of Zedekiah. We have likewise chaps. 27-29, 33 & 34 referred to the reign of Zedekiah, whereas chaps. 35 & 36 relate to transactions which occurred in that of Jehoiakim. There is also the introduction of a passage, chap. 45, dated from the fourth (4th) of Jehoiakim, after the predictions relating to the Jews who had fled to Egypt subsequent to the destruction of Jerusalem. With these exceptions, however, there is a general consecutiveness in the arrangement of the contents of the book. The main part, consisting of chaps. 1-45, is occupied with home affairs, –that portion which takes a brief glance at the fate of foreign nations, chap. 25:12-28, being introduced merely in consequence of what had just been mentioned respecting their treatment of the Jews. The remaining part, chaps. 46-51, is occupied with special predictions relative to the punishment of those foreign nations which had been hostile to the Jewish state, especially Babylon, the most formidable and destructive of all. Chap. 52 was written as an appendix by a later hand, to complete what had been narrated respecting the fate of the city, and of the Jewish exiles.

Section IV: Greek LXX Version: ".....The different arrangement in the order of the chapters, as exhibited in the Hebrew Bible and the copies of the LXX, will be seen on comparing the following columns, which begin where the discrepancy first takes place: Table: Hebrew Massoretic Text & Greek LXX Text:
Hebrew: Chapters: Order: 25:15-38; 26; 27:1-18, 19-22; 28-32; 33:1-14, 14-25; 34-38; 39:1-3, 15-18, 4-14; 40-47; 48:1-45, 46-&c; 49:1-5, 7-22, 23-27, 28-34, 35-39; 50-51.
LXX: Chapters: Order: 32-34; [27:19-22]; 35-40; [33:14-25]; 41-46: [39:4-14]; 47-50; 51:1-31, 31-35; 26; 29:1-7; 31; [48:46-&c.]; 30:1-5; 29:7-22; 30:11-16, 5-11; 25:15-21; 27-28.

On comparing the above Table it will be seen, that not only is there a transposition of the chapters, especially as it respects the prophecies against the foreign nations –these having been removed by the LXX from their position at the end of the book, and placed after chap. 25:13,– but that there is likewise a change in the order in which these prophecies are arranged. This the following Table will show:
Hebrew Text: Egypt. Philistines. Moab. Ammon. Edom. Damascus. Kedar. Elam. Babylon.
LXX Text: Elam. Egypt. Babylon. Philistines. Edom. Ammon. Kedar. Damascus. Moab." }}

(3)
Book Prophet Jeremiah, Theologically & Homilectically Expounded, by Dr., C. W. Eduard Naegelsbach, Pastor in Bayreuth, Bavaria. Translated, Enlarged, & Edited by Samuel R. Asbury. (1870). Jeremiah's Lamentations by Naegelsbach Translated, Enlarged, & Edited by Wm. H. Hornblower, D.D.(1870). vol. 12. Com. Holy Script. CDH, etc. J.P. Lange & P. Schaff. CHS. (1870. 1878). gs.

{{ Preface by General Editor (Lange's-Schaff's Commentary): "Jeremiah was the most prominent personage in a period of deepest distress and humiliation of the Jewish theocracy. He witnessed one by one the departure of all prospects of a reformation and deliverance from impending national ruin. Profoundly sympathizing with the calamities of his people and country, he is emphatically the prophet of sorrow and affliction. The first quotation from him in the New Testament is "a voice of lamentation and weeping and great mourning" (Mat. 2:17,18). In his holy grief over Jerusalem and his bitter persecutions he resembles the life of Christ. Should he, instead of David, be the author of the 22nd Psalm, as '**Hitzig**' plausibly conjectures, the resemblance would even be more striking; but the superscription is against it. Standing alone in a hostile world, fearless and immovable, he delivered for forty years his mournful warnings and searching rebukes, dashed the false hopes of his deluded people to the ground, counselled submission instead of resistance, denounced the unfaithful priests and false prophets, and thus brought upon himself the charge of treachery and desertion; yet in the midst of gloom and darkness be held fast to trust in Jehovah, and in the stormy sunset of prophecy he beheld the dawn of a brighter day of a new covenant of the gospel written on the heart (31:31). He is therefore the prophet of the dispensation of the Spirit (Heb. 8:13; 10:16,17). The character and temper of Jeremiah is reflected in his strongly subjective, tender, affecting, elegiac style, which combines the truth of history with the deepest pathos of poetry. It is the language of holy grief and sorrow. Even his prose is "more poetical than poetry, because of its own exceeding tragical simplicity." Jeremiah has proved a sympathizing companion and comforter in seasons of individual suffering and national calamity from the first destruction of Jerusalem down to the siege of Paris in our own day.".....

Section 1. Historical Background: Jeremiah's Prophet Labors: ....."If now we survey at a glance the whole character of the historical position in which Jeremiah was placed, we see in him the herald of the first precursory catastrophe of the external theocracy. At the same time he had also a mission to Babylon, the power which was appointed, after Egypt and Assyria, to engulf the theocracy, and thus in a certain sense to be the first universal monarchy. He was first to prepare the way for the divine mission of this power as the instrument of judgment on the theocracy, and then to announce its appointed judgment, after a brief respite of seventy years, and the redemption of the theocracy. This he could do only in the form of that perspective fore-shortening, which is peculiar to prophetic pictures of the future, and which has to be rectified by the fulfilment. Thus we may say that Jeremiah stands at that epoch in universal history, at which the first precursory judgment is inflicted by worldly power on the kingdom of God, and here he has to announce to both judgment and redemption; to the kingdom of God first judgment and afterwards redemption, to the world first victory and glory, but afterwards judgment (chaps. 50, 51)."....

Section 3. Literary Character: ....."The transitions are frequently abrupt, but there is still a logical progression, and the repetitions are a necessary feature of the tableauesque style. There is, however, another kind of repetition very frequent in Jeremiah: –he not only quotes himself very often (there is a table of these self-quotations in my work, *S*. 128, '*etc'*.), but he likes also to introduce the sayings of others. Jeremiah is especially at home in the Pentateuch, [& Job,] and most of all in Deuteronomy. It is on account of this reproduction of the thoughts of others that he has been reproached with a want of originality. But this is as true as that he was deficient in poetry. In power he is certainly not equal to Isaiah. But he is not wanting in originality, for who could say that he has himself produced nothing or only an insignificant amount? To lose himself in his predecessors is necessary even for the most original author. As to a deficiency in poetry I point to '**Umbreit**', who says: "The most spiritual and therefore the greatest poet of the desert and of suffering is certainly Jeremiah. But we have maintained yet more than this, having boldly asserted that of all the prophets his genius is the most poetical." I fully subscribe to this judgment. For assuredly universal sympathy and deep and pure emotion are the qualities of a poet, and we undoubtedly find these elements of poetic inspiration, in the highest degree, in the finely-strung nature of Jeremiah. The circumstances of his life caused his emotions to be predominantly sad, hence in the whole range of human composition there is scarcely a poetical expression of sorrow so thrilling as that of this prophet (viii. 23, '*Eng. Bib*'. ix. 1): "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." '**Umbreit**' remarks that these words form the portrait of the prophet, and '**Bendemann**', in painting his celebrated picture, seems really to have had this passage especially in view.".....

Section 4. Book of Prophet: ....."Thus it is evident, as it seems to me, that the present form and arrangement are not those of Jeremiah, for he would certainly have given the whole a title corresponding to its contents. Some other circumstances, to be mentioned hereafter, also favor this view.

2. As to the arrangement or plan of the book, as we have it, it has been accused of endless confusion, (*Even '**Luther**' ('*Preface'* to the prophet Jeremiah) says: "We often find some of the first part in the followlng chapter, which happened before that in the previous chapter, which looks as though Jeremiah did not arrange these books himself, but that they were composed piecemeal from his discourses , and compiled in a book. We must not trouble ourselves about the order, or allow the want or order to hinder us.") and the most various theories have been broached to account for this confusion. Compare, to name only the most eminent, ('**Eichhorn, Bertholdt, Movers, Hitzig, Ewald, Umbreit, Haevernick, Keil, Schmeider, Staehelin,** & **Neumann**'). In my opinion, the case is not so bad as represented, but a reasonable arrangement will at once present itself, if we only take the following points into consideration. I. In general, the principle of chronological order is followed, but admitting, in some cases, a certain order of subjects, which is sometimes suggested by external occasions (comp. ch. 21:1-7). 2. With respect to the chronological order in particular, we have a safe guide in the fact that before the fourth (4th) year of Jehoiakim, viz., before the battle of Carchemish and Nebuchadnezzar's accession to the throne, Jeremiah never mentions the latter or the Chaldeans, while after this time he presents them constantly in all his discourses as appointed by God to be the instrument of His judgments on Israel and the nations. Until shortly before the battle of Carchemish, Assyria was at war with the Medes and Babylonians, and it was undecided which of the three would obtain the supremacy. After the fall of Nineveh and the defeat of Pharaoh Necho, the star of Nebuchadnezzar rose above the horizon like an all-prevailing sun. Jeremiah now knew definitely that the people coming from the North (1:13, '*etc'*.) were the Chaldeans under Nebuchadnezzar, and he could no longer speak to the people without counselling submission as the only means of safety. I think, then, that I may lay down this canon distinctly, that all parts of the book in which the threatening enemies are spoken of generally, without mention of Nebuchadnezzar or the Chaldeans, belong to the period before the fourth (4th) year of Jehoiakim, viz., before the time represented in ch. 25 as that of Jeremiah's first acquaintance with them; while all the portions in which Nebuchadnezzar and

the Chaldeans are named belong to the subsequent period; so that a passage which mentions the Chaldeans and is yet dated in the beginning of the reign of Jehoiakim (ch. 27), may be safely regarded as bearing a false superscription, as likewise one that is dated in the reign of Zedekiah, and does not mention the Chaldeans (49:34 sqq.). In the first place, it is quite clear that our Hebrew recension, omitting chapters 1 and 52 as introduction and conclusion, falls into two principal divisions: I. The portions relating to the theocracy (ch. 2-45). 2. The prophecies against the nations (ch. 46-51). Chapter 14, the promise given to the writer of the book, the faithful Baruch, is to be regarded (as it is by '**Keil**') as an appendix to the first division. To attach this chapter to the second division, as '**Haevernick**' does, is entirely unsuitable. The first division may evidently be divided again into two subdivisions, the collection of discourses, with appendices, ch. 2-35, and the historical portions, ch. 36-44. In speaking of a collection of discourses, it should be remarked that, according to the intention of the arranger of the book, we must not always understand by a discourse one which forms a rhetorical unit, but also a complexus of rhetorical and historical passages, if in its fundamental thought, its form or its chronology, it presents a connected whole. In this sense our collection contains eleven (11) (or ten (10)) discourses, the beginning of each of which is designated by a superscription (comp. 3:6; 7:1; 11:1, '*etc'.).* The first two pertain to the reign of Josiah (ch. 2 & 3-6:3). It is natural that in the earliest period the proportionally smallest amount of matter should be committed to writing, so that in the passages mentioned, especially in ch. 2, only the quintessence of the discourses of the earliest period is given. The discourse pertains to the reign of Jehoiakim (ch. 7-10). These two, ch. 3-6 & ch. 7-10, are distinguished from the rest by their length, and may therefore, with ch. 25, which is inferior in length, but far superior in importance, be designated as the principal discourses. Ch. 11-13, which also pertain to the reign of Jehoiakim, have a common title, but only ch. 11 & 12 form a rhetorical whole. For ch. 13 (4th) is entirely independent, though of the same date with the preceding, and on account of its brevity, added as an appendix. The fifth (5th) discourse, though somewhat inferior to the second and third, is still one of the most important. It belongs to the period before the fourth (4th) year of Jehoiakim. The passage 17:19-27 is related to the fifth discourse as ch. 13 to the fourth (4th). I regret that by an oversight I have not designated them in the same way in the text. The seventh (7th) discourse is an account of two symbolical occurrences, to which is appended that of a personal experience and the outburst of feeling thus occasioned. Although these occurrences belong to different periods, before and after the fourth (4th) year of Jehoiakim, they are brought together because both symbols are derived from pottery and on account of the unity of the subjects. All is here brought into connection which the prophet spoke at different times against the false shepherds of the people (kings and prophets). The opening passage (21:1-7) though in general, as '*oratio contra regem*', not altogether unsuitable for this place, is doubtless placed here chiefly on account of the name Pashur, which it has in common with the preceding. The transitional words (21:11-14) seem also to be a fragment which is subjoined here not altogether appropriately. But in what follows we have a well-ordered series of denunciations against the evil kings of Judah. The first, in which no name is mentioned, seems to stand first as a colleotive admonition, though the king addressed in ver. 2 can be no other than Jeboiakim (22:1-9). The second is a prophecy relating to the person of Jehoahaz. It is of earlier date than that which precedes it, and is evidently an interpolation (22:10-12). The third is directed against Jeboiakim by name (22:13-23). The fourth relates to Jeboiachin (22:24-30). As a foil to these dark pictures of the kings of the present, the prophet, by an antithes reminding us of ch. 3, gives us a bright picture of the King of the Messianic future (23:1-8). The second part of the main discourse (23:9-40) is an earnest rebuke of the false prophets. The conclusion is formed by ch. 24, a vision which the prophet had in the reign of Zedekiah, and which is added here evidently in order that the fourth bad king Jeremiah had lived to see might not fail to receive his appropriate denunciation. The ninth discourse is that highly important one which Jeremiah pronounced in the fourth year of Jeboiakim after the great catastrophe which made an epoch in the prophet's ministry, the battle of Carchemish and the succession of Nebuchadnezzar. To this are attached a series of three historical appendices, of which the first falls before the fourth (4th) year of

Jehoiakim, the second in the fourth (4th) year of Zedekiah, the third somewhat earlier than the preceding. All three appendices, however, relate to the conflict of the 'true' prophet (it should be noted, however, that Jeremiah is called (hanNabia') for the first time in 25:2) with the false prophets. Here also is a pre-arranged antithesis. Ch. 26 standing before ch.27 & 28 has a clear chronological basis, while ch. 29, which in time is somewhat earlier than ch. 27 & 28 coming after them, has a topical basis, since thus the prophet's conflict with the false prophets at home is first shown, and then his conflict with those at a distance. The tenth passage occupies an independent (sepher), 'viz.' the book of consolation, which consists of two discourses, with a double appendix. Ch. 30 & 31, originally written specially, and not as a part of the first writing, ch. 36:2-10, form a rhetorical unit, certainly contemporary with ch. 3-6, and therefore pertaining to the reign of Josiah. The second consolatory discourse consists of two separate passages, which, however, are most closely connected. The first relates to the purchase of a field which, at the command of the Lord, Jeremiah made while confined in the court of the prison, at the time of his greatest affliction. The second is connected with the demolition of many houses in Jerusalem for defensive purposes. On this double, gloomy background the prophet presents the most glorious Messianic salvation. It is not, as I have already said, a connected discourse; in ch. 32 we have first the account of the purchase of land, then the prayer expressing the prophet's astonishment, then the Lord's consolatory promises. Ch. 33 is, however, from beginning to end, a connected prophetic discourse.

This book of consolation is followed in chaps. 34 & 35 by a double appendix, the second half of which (34:8-35:19) itself consists of two independent parts. The short passage 34:1-7 is only a more exact account of the occurrence narrated in 32:1-5, in consequence of which Jeremiah was confined in the court of the prison, and therefore refers only to the contents of chaps. 32 & 33. The two facts however which are related in 34:8-22, & 35:1-19, are to be regarded as an appendix to the whole collection. For they show by a striking example, the accomplished but immediately revoked emancipation of the Hebrew slaves, how entirely indisposed the people of Israel were to obey the commands of their God, while a contrast to this shameful disobedience is given in the example of affecting obedience forded by the Rechabites to the commend of their earthly progenitor. We thus see that the arrangement is by no means without plan, and may in general have been made by the prophet himself. Only the mere juxtaposition of 21:1-7 for the sake of the name Pashur, and the insertion of the heterogeneous passage 21:11-14 in this place, seem to betray a different hand. With chap 36 begins the second subdivision of the first main division. Historical passages follow each other in chronological order, which have for their subject partly personal experiences of the prophet, and partly the history of the fatal catastrophe of the theocracy in general. There is no difficulty here. Chap. 14, as already remarked, is an appendix to the first main division. The second part contains the prophecies against foreign nations in an order to which there is nothing to object (46-51). Chap. 52 finally forms the conclusion, which is not from the prophet himself." }}

{ The following Table may serve to facilitate a review: (Chapters & Verses):
I: Introduction: (1). Items: 2.
II. 1st Division: (2-44): Passages Relating to Theocracy & Appendix Chap. 45.

A. 1st SubDivision: Collection of Discourses, chaps. 2-33. & Appendices, Chaps, 34 & 35.
1. 1st Discourse, (2). Items: 5.
2. 2nd Discourse, (3-6). 1st Division (3-4): Items: 4. 2nd Division (5-6): I: Items: 4. II: Items: 6.
3. 3rd Discourse, (7-10). I: 1st Charge: (7-8:8). Items: 6. II: 2nd Charge: (8:4-28). Items: 3. III: 3rd Charge (9:1-21): Items: 3. IV: Conclusion: (9:22-25; 10:17-25). Items: 3**.** **4**. 4th Discourse, (11-12 & Appendix, 13). Items: 7. Chapter 13: Items:
5. 5th Discourse, (14-17:18). 1st Main Division (14:1-15:9). Items: 5. 2nd Main Divison (15:10-16:9). Items: 3. 3rd Main Division (16:10-17:4). Items: Conclusion (17:5-18). Items: 2.

6. 6th Discourse, (17:19-27).
7. 7th Discourse, (18-20). Symbols: Pottery: 1st Symbol: Clay & Potter (18). Items: 3. 2nd Symbol: Broken Vessel (19-20). Items: 3.
8. 8th Discourse, (21-24). Against Wicked Shepherds. I: Preface (21). Items: 2. II: Main Discourse (22-23): Against Wicked Kings & Prophets. Items: 2. III: Appendix (24): Postscript to 22:18-30: 4th King.
9. 9th Discourse, (25 & 3 Appendices, 26-29). A. Central Prophecy (25): Items 3. B. 3 Historical Apendices (26-29): Items: 2.
10. Book of Consolation:
(A). 10th Discourse, (30 & 31). I: Theme (30:1-8) . II: Delverance of Entire Israel (30:4-22). III: Special Distribution of Salvation to 2 Halves of Nation (31:1-26). (a) Ephraim's Share (31:1-22). Items: 3. (b) Share of Judah (31:23-26). IV: Entire Renovation (31:27-30, 31-40). Items: 2.
(B). 11th Discourse, (32 & 33. & Appendix, 34:1-7). I: Chapters 32. Items: 3. II: Chapters 33. Items: 6.
11. 11th Discourse (32-33). Historical Appendix to 32:1-5 (34:1-7): Collection: Disobedience of Israel Offset by Obedience of Rechabites, (34:8-35:19).
A. Disobedience of Israelites: Servants Freed & Rebound (34:8-22).
B. Counterpart to Disobedience of Israelites: Obedience of Rechabites (35). Items: 2.

B. 2nd SubDivision: Historical Presentation of Most Important Events from 4th Year of Jehoiakim to Close of Prophet's Ministry, (36-44). (B.C. 605-570): Chapters 36-45.
(**A**) Events Before Fall & Capture of Jerusalem, (36-38).
I: Writing Out Prophecies: 4th Year of Jehoiakim (36). Items: 4.
II: Events in 10th & 11th Years of Zedekiah (37-38).
(**B**) Events After Fall & Capture of Jerusalem, (39-44). Items: 10.
I: Appendix to First Division, (45). Promise made to Baruch.
II. 2nd Divison: (46-51): Prophecies Against Foreign Nations: Against:
1. Egypt I, (46:2-12).
2. Egypt II, (46:13-26, & Appendix, 46:27-28).
3. Philistines, (47).
4. Moab, (48).
5. Ammon, (49:1-6).
6. Edom, (49:7-22).
7. Damascus, (49:23-27).
8. Arabians, (49:28-33).
9. Elam, (49:34-39).
10. Babylon, (50 & 51). Items: 20.

IV. Conclusion: (52). Historical Appendix: Brief Survey: Events from Beginning of Zedekiah's Reign to Jehoiachim's Death. Items: 5. }

{{ Lamentations: Introduction: Sect. 1: Name, Place in Canon, Liturgical Use: "In Hebrew MSS. and editions this book is called (’ekah) *i.e.*, '*How!'* from the first word in it (as Proverbs and the Books of the Pentateuch are designated by their initial words), which word also begins chs. 2 & 4, and thus appears to be a characteristic of the Book. The Rabbins called it (qinoth), *i.e.*, '*neniae*', dirges, '*elegiae*', elegies, lamentations. (Qinah) is found in the Old Testament..... The Septuagint always translates this word (thrënos, thrënoi) whence are derived the Latin names '*Threni, Lamentationes, Lamenta*'. [*Syriac, Arabic & later versions bear similar titles.].....Sect. 2: Contents & Structure: 1. The general subject of the

Lamentations is the destruction of Judah and Jerusalem by the Chaldeans. That this book is a '*prophecy*' of the destruction of Jerusalem, as Tremellius and otbers have asserted (see '**Forster**', '*Comm. in Thr.*', p. 5), is an utterly groundless opinion [?], which we mention only for curiosity's sake. Similar Songs of lamentation, having for their subject the death of individual persons, or political catastrophes, occur in the Old Testament. See the citations in §1, 1. But no lamentation of equal length and so artistically constructed is now extant. The peculiar structure which is common to all these songs shows that they all have one general subject. In Song I, the poet himself is the first speaker, 1:1-11b, whilst he introduces to us Zion [Jerusalem] as an ideaI person. He pictures here the sad consequences of the destruction, whilst he indicates the causes of the same (1:8). In the second half of the chapter (1:11-22) the personified Jerusalem herself speaks, portraying her misfortunes under manifold images, explaining their causes and praying for help and vengeance. In Song II, in the first part of it, the poet himself speaks, (a) ascribing the destruction to the agency of the Lord (2:1-9), (b) depicting the consequences of the destruction (2:10-12), (c) addressing the opinion as to the causes of the catastrophe, and exhorting her to prayer (2:13-19). To this exhortation Zion, here represented by the wall of Jerusalem [Zion], responds in a prayer breathing the deepest and acutest sorrow (2:20-22). In Song III, which evidently forms the climax of the whole, the poet introduces as speaking '*that man*', who in those troublous times had suffered more than all others, and consequently had attained, as it were, to the very summit of the common calamity, for he had suffered not only from the enemy what was common to all, but also from his own people and associates, a thing unheard of save in this particular instance. This sufferer was the Prophet Jeremiah. He does not name him, it is true, and it is evident that he has in his eye, not the person of the prophet merely, but rather the servant of the Lord as a representative of the (Israël pneumaticos) spiritual Israel, yet all the particular features of this Lamentation are borrowed from the history of that prophet (3:1-18). This section ends with a cry of despair (3:18). But immediately the poet lets a morning twilight, as it were, succeed this night of despair, (3:19, 21), which through the utterances of united believing Israel soon expands into daylight, beaming with the most radiant consolation (3:22-38). In what follows successively, the evening twilight gathers, and then the poem sweeps back into such a night of grief and mourning, that Israel begins to confess his sins (3:39-42), but then gives vent to lamentations on account of those sins (3:43-47), until finally, in the last and third part, Jeremiah again takes up the word in order to weep out his grief over Zion's misery and sins, (those sins which were likewise the source of his own misfortunes), and to implore the Lord, in beseeching prayer, for protection and for righteous avengement upon his enemies (3:48-66). In Song IV, the poem loses more and more of its ideaI character. In the beginning indeed we find an ideal and well sustained description of Israel, as if it were the nobility of the nations, and then, further, of the princes of Israel, as the noblest among the noble , and then, appearing in sharper relief by standing out on such a background, a delineation of the sufferings endured by those nobles (4:1-11); but in the second half of the chapter the poem becomes more prosaic: the chief guilt is imputed to the prophets and the priests, whose well-deserved punishment is then portrayed in the gloomiest colors (4:12-16). Then follows a description, graphic in the highest degree in spite of its brevity, of the events occurring from the extinction of the last gleams of the rays of hope kindled by the Egyptians, till the imprisonment of the king (4:17-20). The conclusion is a short address to Edom, which is ironically congratulated at the downfall of Jerusalem, while, at the same time, the punishment of its malicious joy is foretold (4:21, 22). In Song V, the style is almost entirely prosaic. For, with the exception of 5:16a no poetical expression is found in the whole chapter, rather only a concrete graphic picture of the naked reality. The alphabetical acrostic is entirely wanting in this chapter. The whole chapter is intended as a prayer; for it begins and end with words of petition (5:1, 19-22). What lies between is only a narration of the principal afflictions, which had befallen those who had been carried to Babylon and those who had fled to exile in Egypt (5:2-18). The concluding prayer expresses the hope that the Lord, who cannot Himself change, nor altogether reject His people, will bring them back again to Himself and to their ancient splendor (5:19-22).

2. As regards its 'external structure', the composition of this book, both as a whole and in its several parts, is so artistic, that anything like it can hardly be found in any other book of Holy Scripture. First of all it is significant, that there are five Songs. For the uneven number has this advantage, that the middle part of the whole Poem is represented by a whole number, and does not fall between two numbers, as it would in case there were an even number of songs [i.e., the middle part of the whole poem is represented by one Song, and is not composed of parts of two songs]. By this means the prominence of the middle Song and, in connection with that, an ascent and a descent, a '*crescendo*' and '*decrescendo*' movement, with a clearly marked climax, is made possible. Thus it is manifest that the third chapter constitutes the climax. And this is truly and really so in two respects, both as to matter and form. As to the first, we have already shown that the first two chapters bear an ideal and highly poetical character. They constitute only the front-steps to the third chapter, which, externally, as the middle of the five songs and by its internal character, conducts us into the very middle of the night into which Israel sank, and then of the day which rose over Israel. For are not the frightful sorrows which the Prophet Jeremiah, the servant of God and representative of the spiritual Israel, had endured, and which rose at last to that terrible exclamation –'*My strength and my hope is perished from Jehovah*' (3:18), the expressions of the highest outward and inward temptation which can befall a true servant of the Lord'? Here it should be observed that in 3:1-17, there is no reference to God except as the author of those sorrows which are represented, on that account, as Divine temptations; while the name of God is not even mentioned till at the end of 3:18, where, as the last word, with startling vehemence, the name "**Jehovah**" is pronounced. Here then we see the servant of the Lord, in the deepest night of his misery, on the brink of despair. But where exigency is greatest, help is nearest. The poet could lay up in his heart everything that be had against God, but he could not shut God Himself out of the heart. On the contrary it was proved, that after he had given the fullest expression to what he had in his heart against God, God Himself was deeply rooted therein. The night is succeeded by the dawn of morning, as represented in 3:19-21. With 3:22, breaks the full day. This ushers in with full effulgence the light of Heavenly consolation. Suffering now is seen to be the proof of God's love. In this love, that suffering finds its explanation, its limit, and its remedy. As the pyramid of Mont Blanc, seen at sunset from Chamouny, its summit gleaming with supernal splendors, whilst below, the mountain has already disappeared wrapped in deepest darkness (See Gothe's '*Letters from Switzerland*', Nov. 4. 1779; Aug. 12, 1840), so, out of the profound night of despair and misery, this middle part of the third song and of the whole book towers upward, radiant with light. From this culmination point, the poet again sets out upon his downward track. Evening twilight follows the bright day (3:40-42) and passes into a night dark with misery (vers. 43-47), From the beginning of the section, so full of hope and enrouragement (3:22), the poet speaks in the plural number, as if he would make it most emphatically apparent, that this was common property. He continues to speak in the plural number till after the beginning of the third and last part of the Song, when the night has begun again. Then once more (3:48), the poet speaks in the singular number. But he no longer speaks of those highest temptation , which were the subject of 3:1-18, but of those inferior ones, which men inflict upon us. He treats of them also much more briefly; and from 3:55 to the end of the chapter, finds relief in a prayer for help and avengement. –It is evident that this chapter consists of three parts. The first part includes 3:1-21; the second, 3:22-42; the third, 3:43-66. The second part represents the culmination point of the whole book. It constitutes the point of separation between the '*crescendo*' and '*decrescendo*' movement. The latter continues in chapter fourth, in which the ideal and poetical sensibly subside, until at last in chapter fifth the style changes into plain prose. –With this artistic arrangement of the matter, the external form or structure corresponds. Every one of the five Songs has 22 verses, according to the number of letters in the Hebrew alphabet, only in the third Song every verse is divided into three members, hence it has 66 (masoretic) verses. The first four Songs are acrostics. In the first two Songs the verses consist of three distiches. It has been usual to recognize four distiches in 1:7 & 2:9, but improperly: for there is no fixed measure for the length of each member of the distich; and there are, therefore, in

the places referred to, only three distiches, some lines of which are composed of a greater number of syllables than the others have. The third chapter shows by its external dress that it is the middle and climax of the whole. The three distiches of each verse (corresponding to three Masoretic verses successively) begin with the same alphabetical letter. The middle part, namely 3:19-42, is still further distinguished, as the dome crowning the whole building, as follows: (1). Every verse-triad constitutes a finished whole with respect to sense [is one complete sentence]. (2). In 3:25-39, each distich begins with the same word, or with a similar word (see Intr. to chap. 3). (3). While in 3:1-18, the name of God is mentioned only once, and then with peculiar emphasis at the end of 3:18, in 3:19-42 we read the names of God repeatedly, and so arranged that in 3:22, 24,25,26 we have (Yehowah), in 3:31, 36,37 (’Adonai) alternating with (‘Elyon) in 3:35, 38, in 3:40 again (Yehowah) and at last in 3:41 (’El baShamaim). Observe here, particularly, that (‘Elyon) occurs in the Lamentations only in the two places named above, and (’Adonai) occurs only once, in the beginning of the 'decrescendo' movement, 3:58, whilst in chapter first it is used three times, 1:14, 15 (twice), and in chapter second seven times, 2:1,2, 5, 7, 18,19,20. Chapter fourth is indeed an acrostic, but the decline of the poetical afflatus is indicated externally by the verses being composed of only two distiches. The solemn names of God (’Adonai) and (’Elyon) occur no more, on the other hand (Yehowah) occurs three times, 4:11, 16, 20. The fifth chapter indicates its relation to the four preceding ones only by the number of verses (22). The acrostic dress entirely disappears. The style has become prose. Yet the name of God (Yehowah) is found three times in the words of prayer, 5:1, 19, 21.

We have here only one other matter to remark upon, the question why in chapters 2, 3 & 4 (P, Peh, 17th letter) is placed before (‘, ‘Ayin, 16th let.). This is usually explained as a copyist's mistake. In fact some Codd. in '**Kenicott**' and '**De Rossi**' have these verses in their usual places. The Peschito also gives these verses in their proper alphabetical order. The Septuagint places the letters in their proper order in the margin, but leaves the verses themselves to follow each other in the order of the original. But this supposition of an error of transcriber is refuted, (1) by the fact that it is repeated three times, (2) by the impossibility of supposing that in chap. 3 three verses could have been transposed by mistake, (3) by the interruption of the sense which would result in chapters 3 & 4 [if the present order were changed]. If some Codd. and Versions have the letters in their right order, this is evidence of revision and correction. Others (as '**Riegler**') explain this irregularity as merely arbitrary, others again ('**Berthholdt**') as the result of forgetfulness on the part of the author. '**Grotius**' holds the singular opinion that the order in chapters 2, 3, 4 may be that of the Chaldaic alphabet, and therefore that Jeremiah in chap. 1 "speaks as a Hebrew, in the following chapters as a subject of the Chaldeans." '**Thenius**' would explain the alphabetical difference by a diversity of authors, but the unity of the plan, already proved above, and the unity of the language used, which will be proved in § 3 (to which also belongs the threefold (’Ekah, [How]) at the beginning of chaps. 2, 3, 4) contradict this most decidedly. 'Ewald' is (even still in his Second Edition, p. 326) of the opinion that the (‘Ayin) in chapter 1 "might have been transferred to its own place by later hands." But this would be a manifest interruption of the connection: for 1:16 is directly connected in the closest manner with 1:15 by (‘al ken) '*therefore*', [‘al-’elleh,'for these things'?], whilst 1:18 [17 ?] begins a new thought. The liberty which the older poets especially allowed themselves in pursuing the alphabetical order (see Ps. 9, 10, 25, 37, 145, and '**Keil**' in '**Haevernick's**' '*Introduction to Old Testament*', III., p. 50) are manifold [See '**Barnes**' '*Introduction to Job*', pp. 44, 45]. Whether they were influenced in this by a then prevailing diversity of method in respect to the succession of the letters, is not yet by any means sufficiently ascertained, but is nevertheless the most likely explanation of that liberty. See '**Delitzsch**' on Ps. 145, p. 769." }}

{ Jeremiah's Lamentations: outline & Analysis: Chapters: Songs:
I: Lamentation of Zion's Daughters: Ruin of Jerusalem & Judah: (Destruction of City, Nation & Temple):

1: (1:1-11, Aleph-Kaph): Description: City's Wretched Condition. Poet Speaks as City (Zion, Jerusalem).
2: (12-22, Lamed-Tau): Lamentation over Condition. Zion's Sorrows, Cries, Sins, Judgment, Calamity, etc.
II: Lamentation of Zion's Destruction: Jehovah's Destruction on Zion. Extent. Land, People, Temple, etc.
1: (2:1-10, Aleph-Yod): Lord's Judgment Inflicted. All Israel & Judah. Enemy. Kings, Princes, Prophets, etc.
2: (2:11-22, Kaph-Tau): Zion Lament's Calamity. Jeremiah's & Israel's Sufferings & Sorrows. Divine Doom.
III: Middle Song: Poem's Climax: Israel's Brighter Day of Consolation Contrasted with Gloomy Night of Sorrow Experienced by God's Servant Jeremiah.
1: (3:1-18, Alephs-Waus (3x6=18)): Poet's Sufferings, Sorrows, Complaints, Wounds, Assaults, Insults, etc.
2: (3:19-42, Zains-Nuns (3x8=24)): Poet's Transition, Comfort, Prayers, Hope, Faith, Love, etc.
3: (3:43-66, Ayin-Tau (3x5=15; Peh omitted)): Poets as Israel: God's Wrath, Calamity, Prayer, Hope, etc.
IV: Zion's Guilt & Punishment: Described by Eye-Witness: Sufferings: All Peoples, Grades, Ranks, etc.
1: (4:1-6, Aleph-Wau): Elegy: City of Jerusalem, Zion & Temple, Prophets & Israel, & All Peoples, etc.
2: (4:7-11, Zain-Kaph): Princes of Judah, Rape of Zion, National Devastation, Divine Punishment, etc.
3: (4:12-16, Lamed-Peh): Causes of Catastrophe, Sins of Peoples, Prophets, Priests, Princes, etc.
4: (4:17-22, Ayin-Tau): Final National Catastrophe & Egypt & Chaldea & Edom, etc.
V: Distress & Hope of Prisoners & Fugitives: (Expressed in Prayer & Pitiful Complaint to God, etc.: Non-Alphabetical (5:1-22): Post-Captivity Condition of Jerusalem: Poet as Zion, Lord Entreated, Sorrows & Tragedy, Total Devastation, Anquish, Starvation, Poverty, Slavery, Genocide, Mourning, Prayers, Exile, etc.
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(4)
Biblical Commentary on Old Testament, Edited by C. F. Keil, D.D. & F. Delitzsch, D.D., Professors of Theology. Prophetical Books. Greater Prophets. Jeremiah, Prophcies & Lamentations. v1-2. v1, Keil. Translated from German by David Patrick, (1889). v2, Keil. Translated by James Kennedy, (1874). CFTL. TTC. (1889). as.

Book of Jeremiah's Prophecies: Outline & Analysis & Exposition: (Chapters & Verses):
(1): Heading: Call & Consecration of Jeremiah to be Prophet.
I. General Admonitions & Reproofs: Time of Josiah. (2-22)
(2:1-3:5): Lord's Love & Faithfulness & Israel's Disloyalty & Idolatry.
(3:6-6:30): Rejection of Impenitent Israel.
(7-10): Vanity of Trust in Temple & Sacrificial Service, & Way to Safety & Life.
(11-13): Judah's Faithlessness to Covenant Obligations, & its Consequences.
(14-17): Word concerning Droughts.
(18-20): Figures of Potter's Clay & of Earthen Pitcher.

II. Special Predictions of Judgment: Accomplished by Chaldeans, & of Messianic Salvation. (21-33)
A. Predictions of Judgment on Judah & Nations. (21-29)
(21-24): Shepherds & Leaders of People.
(25): Judgment on Judah & All Nations.
(26): Accusation & Acquittal of Jeremiah: his Prophesying Threatenings. Prophet Urijah Put to Death.
(27-29): Babylon's Yoke upon Judah & Neighbouring Peoples.
B. Announcement of Deliverance for All Israel. (30-33)
(30-31): Israel's Deliverance & Glorious Future Condition.
(32): Purchase of Field as Symbol: Restoration of Judah After Exile.
(33): Renewed Promise of Restoration & Glorious Condition of People of God.

III. Prophet's Labour & Suffering Before & After Jerusalem's Conquest & Destruction. (24-45)
A. Prophecies Delivered under Zedekiah, & Events of Jehoiakim's Time. (34-36)
(34): Concerning Zedekiah & Emancipation of Men- & Maid-servants.
(35): Example of Rechabites.
(36): Jeremiah's Discourses are Written Down, & Read in Temple.
B. Jeremiah's Experiences & Utterances During Siege & Capture of Jerusalem. (37-39)
(37): Declaration Regarding Issue of Siege; Imprisonment of Jeremiah & Conversation with King.
(38): Jeremiah in Miry Pit. Last Interview with King.
(39): Capture of Jerusalem; Fate of Zedekiah & Jeremiah. Consolatory Message to Ebedmelech.
C. Jeremiah's Predictions & Experiences after Destruction of Jerusalem. (40-45)
(40-41): Liberation of Jeremiah. Murder of Gedaliah by Ishmael, & its Results.
(42): Word of God concerning Flight to Egypt.
(43): Flight to Egypt: Conquest of Egypt predicted.
(44): Warning Against Idolatry, & Intimation of its Punishment.
(45): Promise Addressed to Baruch.

IV. Prophecies Directed Against Foreign Nations. (46-51)
(46): On Egypt.
(47): Concerning Philistines.
(48): Concerning Moab.
(49): Concerning Ammon, Edom, Damascus, Kedar, Hazor, Elam.
(50-51): Against Babylon.

V. Appendix:
(52): Historical Account of Capture & Destruction of Jerusalem, Fate of Zedekiah & People, & Liberation of Jehoiachin from Imprisonment.

Lamentations of Jeremiah: (Chapters): Exposition:

(1): Sorrow & Wailing Over Fall of Jerusalem & Judah.
(2): Lamentation Over Judgment of Destruction that has come on Zion & Desolation of Judah.
(3): Suffering & Consolation of Gospel.
(4): Submission under Judgment of God, & Hope.
(5): Prayer to Lord by Church, Languishing in Misery; for Restoration of her former State of Grace.

{{ Prophecies of Jeremiah: Introduction:

Section 1: Jeremiah's Times: "It was in the thirteenth (13th) year of the reign of Josiah, B.C. 629, that Jeremiah was called to be a prophet. At that time the kingdom of Judah enjoyed unbroken peace. Since the miraculous destruction of Sennacherib's host before the gates of Jerusalem in the fourteenth (14th) year of Hezekiah's reign, B.C. 714, Judah had no longer had much to fear from the imperial power of Assyria. The reverse then sustained before Jerusalem, just eight (8) years after the overthrow of the kingdom of Israel, had terribly crushed the might of the great empire. It was but a few years after that disaster till the Medes under Deioces asserted their independence against Assyria; and the Babylonians too, though soon reduced to subjection again, rose in insurrection against Sennacherib. Sennacherib's energetic son and successor Esarhaddon did indeed succeed in re-establishing for a time the tottering throne. While holding Babylon, Elam, Susa, and Persia to their allegiance, he restored the ascendency of

the empire in the western provinces, and brought Lower Syria, the districts of Syria that lay on the sea coast, under the Assyrian yoke. But the rulers who succeeded him, Samuges and the second Sardanapalus (II), were wholly unable to offer any effective resistance to the growing power of the Medes, or to check the steady decline of the once so mighty empire....Under Esarhaddon an Assyrian marauding army again made an inroad into Judah, and carried King Manasseh captive to Babylon; but, under what circumstances we know not, he soon regained his freedom, and was permitted to return to Jerusalem and remount his throne (2nd Chron. 33:11-13). From this time forward the Assyrians appeared no more in Judah. Nor did it seem as if Judah had any danger to apprehend from Egypt, the great southern empire; for the power of Egypt had been greatly weakened by intestine dissensions and civil wars. It is true that Psammetichus, after the overthrow of the dodecarchy, began to raise Egypt's head amongst the nations once more, and to extend his sway beyond the boundaries of the country; but we learn much as to his success in this direction from the statement of Herodotus (ii. 157), that the capture of the Philistine city of Ashdod was not accomplished until after a twenty-nine (29) years' siege. Even if, with Duncker, we refer the length of time here mentioned to the total duration of the war against the Philistines, we are yet enabled clearly to see that Egypt had not then so far recovered her former might as to be able to menace the kingdom of Judah with destruction, had Judah but faithfully adhered to the Lord its God, and in Him sought its strength. This, unhappily, Judah utterly failed to do, notwithstanding all the zeal wherewith the godly King Josiah laboured to secure for his kingdom that foremost element of its strength. In the eighth (8th) year of his reign, "while he was yet young," 'i.e'. when but a lad of sixteen (16, his 8th yr) years of age, he began to seek the God of David his father; and in the twelfth (12th, age 20) year of his reign he began to purge Judah and Jerusalem of the high places and Astartes, and the carved and molten images (2nd Chron. 34:3). He carried on the work of reforming the public worship without intermission, until every public trace of idolatry was removed, and the lawful worship of Jahveh was re-established. In the eighteenth (18th, age 28) year of his reign, upon occasion of some repairs in the temple, the book of the law of Moses [Deuteronomy] was discovered there, was brought and read before him. Deeply agitated by the curses with which the transgressors of the law were threatened, he then, together with the elders of Judah and the people itself, solemnly renewed the covenant with the Lord. To set a seal upon the renewal of the covenant, he instituted a passover, to which not only all Judah was invited but also all remnants of the ten tribes that had been left behind in the land of Israel (2nd Kings 22:3-23:24 ; 2nd Chron. 34:4-35:19). To Josiah there is given in 2nd Kings 23:25 the testimony that like unto him there was no king before him, that turned to Jahveh with all his heart, all his soul, and all his might, according to all the law of Moses; yet this most godly of all the kings of Judah was unable to heal the mischiefs which his predecessors Manasseh and Amon had by their wicked government created, or to crush the germs of spiritual and moral corruption which could not fail to bring about the ruin of the kingdom. And so the account of Josiah's reign and of his efforts towards the revival of the worship of Jahveh, given in 2nd Kings 23:26, is concluded: "Yet Jahveh ceased not from His great wrath wherewith He was kindled against Judah, because of all the provocations wherewith Manasseh provoked Him; and Jahveh said: Judah also will I put away from My face as I have put away Israel, and will cast off this city which I have chosen, Jerusalem, and the house of which I said, My name shall dwell there." The kingdom of Israel had come to utter ruin in consequence of its apostasy from the Lord its God, and on account of the calf-worship which had been established by Jeroboam, the founder of the kingdom, and to which, from political motives, all his successors adhered. The history of Judah too is summed up in a perpetual alternation of apostasy from the Lord and return to Him. As early as the time of heathen-hearted Ahaz idolatry had raised itself to all but unbounded ascendency; and through the untheocratic policy of this wicked king, Judah had sunk into a dependency of Assyria. It would have shared the fate of the sister kingdom even then, had not the accession of Hezekiah, Ahaz's godly son, brought about a return to the faithful covenant God. The reformation then inaugurated not only turned aside the impending ruin, but converted this very ruin into a glorious deliverance such as Israel had not seen since its exodus from Egypt. The marvellous overthrow of the

vast Assyrian host at the very gates of Jerusalem, wrought by the angel of the Lord in one night by means of a sore pestilence, abundantly testified that Judah, despite its littleness and inconsiderable earthly strength, might have been able to hold its own against all the onsets of the great empire, if it had only kept true to the covenant God and looked for its support from His almighty hand alone. But the repentant loyalty to the faithful and almighty God of the covenant hardly lasted until Hezekiah's death. The heathen party amongst the people gained again the upper hand under Hezekiah's son Manasseh, who ascended the throne in his twelfth (12th) year; and idolatry, which had been only outwardly suppressed, broke out anew and, during the fifty-five (55) years' reign of this most godless of all the kings of Israel, reached a pitch Judah had never yet known. Manasseh not only restored the high places and altars of Baal which his father had destroyed, he built altars to the whole host of heaven in both courts of the temple, and went so far as to erect an image of Asherah in the house of the Lord; he devoted his son to Moloch, practised witchcraft and soothsaying more than ever the Amorites had done, and by his idols seduced Israel to sin. Further, by putting to death such prophets and godly persons as resisted his impious courses, he shed very much innocent blood, until he had filled Jerusalem therewith from end to end (2nd Kings 21:1-16; 2nd Chron. 23:1-10). His humbling himself before God when in captivity in Babylon, and his removal of the images out of the temple upon his return to Jerusalem and to his throne (2nd Chron.33:11 ff., 15 ff.), passed by and left hardly a trace behind; and his godless son Amon did but continue his father's sins and multiply the guilt (2 Kings 21:19-23; 2nd Chron. 33:21-23). Thus Judah's spiritual and moral strength was so broken that a thoroughgoing conversion of the people at large to the Lord and His law was now no longer to be looked for. Hence the godly Josiah accomplished by his reformation nothing more than the suppression of the grosser forms of idol-worship and the restoration of the formal temple-services; he could neither put an end to the people's estrangement at heart from God, nor check with any effect that moral corruption which was the result of the heart's forsaking the living God. And so, even after Josiah's reform of public worship, we find Jeremiah complaining: "As many as are thy cities, so many are thy gods, Judah; and as many as are the streets in Jerusalem, so many altars have ye made to shame, to burn incense to Baal" (2:28, 11:13). And godlessness showed itself in all classes of the people. Go about m the streets of Jerusalem," Jeremiah exclaims, "and look and search if there is one that doth right and asks after honesty, and I will pardon her (saith the Lord). I thought, it is but the meaner sort that are foolish, for they know not the way of Jahveh, the judgment of their God. I will then get me to the great, and will speak with them, for they know the way of Jahveh, the right of their God. But they have all broken the yoke, burst the bonds " (Jer. 5:1-5). "Small and great are greedy for gain; prophet and priest use deceit" (6:13). This being the spiritual condition of the people, we cannot wonder that immediately after the death of Josiah, unblushing apostasy appeared again as well in public idolatry as in injustice and sin of every kind. Jehoiakim did that which was evil in the eyes of Jahveh even as his fathers had done (2nd Kings 23:37; 2nd Chron. 36:6). His eyes and his heart were set upon nothing but on gain and on innocent blood, to shed it, and on oppresssion and on violence, to do it, Jer. 22:17. And his successors on the throne, both his son Jehoiachin and his brother Zedekiah, walked in his footsteps (2nd Kings 24:5, 19; 2nd Chron. 36:9, 12), although Zedekiah did not equal his brother Jehoiakim in energy for carrying out evil, but let himself be ruled by those who were about him. For Judah's persistence in rebellion against God and His law, the Lord ceased not from His great wrath; but carried out the threatening proclamation to king and people by the prophetess Hulda, when Josiah sent to consult her for himself, and for the people, and for all Judah, concerning the words of the newly found book of the law: "Behold, I bring evil in this place, and upon its inhabitants, all the words of the book which the king of Judah hath read: because that they have forsaken Me, and burnt incense to other gods, to provoke Me with all the works of their hands; therefore My wrath is kindled against this place, and shall not be quenched" (2nd Kings 22:16 ff.). This evil began to fall on the kingdom in Jehoiakim's days. Josiah was not to see the coming of it. Because, when he heard the curses of the law, he humbled himself before the Lord, rent his raiment and wept before Him, the Lord vouchsafed to him the promise that He would gather

him to his fathers in peace, that his eyes should not look on the evil God would bring on Jerusalem (2nd Kings 22:19 f.); and this pledge God fulfilled to him, although they that were to execute God's righteous justice were already equipped, and though towards the end of his reign the storm clouds of judgment were gathering ominously over Judah. While Josiah was labouring in the reformation of public worship, there had taken place in Central Asia the events which brought about the fall of the Assyrian empire. The younger son of Esarhaddon, the second Sardanapalus, had been succeeded in the year 626 by his son Saracus. Since the victorious progress of the Medes under Cyaxares, his dominion had been limited to the cradle of the empire, Assyria, to Mesopotamia, Babylonia, and Cilicia. To all appearance in the design of preserving Babylonia to the empire, Saracus appointed Nabopolassar, a Babylonian by birth and sprung from the Chaldean stock, to be governor of that province. This man found opportunity to aggrandize himself during a war between the Medes and the Lydians. An eclipse of the sun took place on the 30th September 610, while a battle was going on. Both armies in terror gave up the contest; and, seconded by Syennesis, who governed Cilicia under the Assyrian supremacy, Nabopolassar made use of the favourable temper which the omen had excited in both camps to negotiate a peace between the contending peoples, and to institute a coalition of Babylonia and Media against Assyria. To confirm this alliance, Amytis, the daughter of Cyaxares, was given in marriage to Nebuchadnezzar, the son of Nabopolassar; and the war against Assyria was opened without delay by the advance against Nineveh in the spring of 609 of the allied armies of Medes and Babylonians. But two years had been spent in the siege of that most impregnable city, and two battles had been lost, before they succeeded by a night attack in utterly routing the Assyrians, pursuing the fugitives to beneath the city walls. The fortification would long have defied their assaults, had not a prodigious spring flood of the Tigris, in the third year of the war, washed down a part of the walls lying next the river and so made it possible for the besiegers to enter the city, to take it, and reduce it to ashes. The fall of Nineveh in the year 607 overthrew the Assyrian empire; and when the conquerors proceeded to distribute their rich booty, all the land lying on the western bank of the Tigris fell to the share of Nabopolassar of Babylon. But the occupation by the Babylonians of the provinces which lay west of the Euphrates was contested by the Egyptians. Before the campaign of the allied Medes and Babylonians against Nineveh, Pharaoh Necho, the warlike son of Psammetichus, had advanced with his army into Palestine, having landed apparently in the bay of Acco, on his way to war by the Euphrates with Assyria, Egypt's hereditary enemy. To oppose his progress King Josiah marched against the Egyptian; fearing as he did with good reason, that if Syria fell into Necho's power, the end had come to the independence of Judah as a kingdom. A battle was fought in the plain near Megiddo; the Jewish army was defeated, and Josiah mortally wounded, so that he died on the way to Jerusalem (2nd Kings 23:29 f.; 2nd Chron. 35:20 f.). In his stead the people of the land raised his second son Jehoahaz to the throne; but Pharaoh came to Jerusalem, took Jehoahaz prisoner, and had him carried to Egypt, where he closed his life in captivity, imposed a fine on the country, and set up Eliakim, Josiah's eldest son, to be king as his vassal under the name of Jehoiakim (2nd Kings 23:30-35; 2nd Chron. 36:1-4). Thereafter Necho pursued his march through Syria, and subjected to himself the western provinces of the Assyrian empire; and he had penetrated to the fortified town of Carchemish ('Kirkesion') on the Euphrates when Nineveh succumbed to the united Medes and Babylonians. –Immediately upon the dissolution of the Assyrian empire, Nabopolassar, now an old man no longer able to sustain the fatigues of a new campaign, entrusted the command of the army to his vigorous son Nebuchadnezzar, to the end that he might wage war against Pharaoh Necho and wrest from the Egyptians the provinces they had possessed themselves of (cf. Berosi 'fragm. in Joseph. Antt'. x. 11. 1, and 'c. Ap'. i. 19). In the year 607, the third year of Jehoiakim's reign, Nebuchadnezzar put the army entrusted to him in motion, and in the next year, the fourth of Jehoiakim's reign, B.C. 606, he crushed Pharaoh Necho at Carchemish on the Euphrates. Pursuing the fleeing enemy, he pressed irresistibly forwards into Syria and Palestine, took Jerusalem in the same year, made Jehoiakim his dependant, and carried off to Babel a number of the Jewish youths of highest rank, young Daniel amongst them, together with part of the temple furniture (2nd Kings 24:1; 2nd Chron. 36:6

f.; Dan. 1:1 f.). He had gone as far on his march as the boundaries of Egypt when he heard of the death of his father Nabopolassar at Babylon. In consequence of this intelligence he hastened to Babylon the shortest way through the desert, with but few attendants, with the view of mounting the throne and seizing the reins of government, while he caused the army to follow slowly with the prisoners and the booty (Beros. '*l.c*'.). This, the first taking of Jerusalem by Nebuchadnezzar, is the commencement of the seventy (70) years of Judah's Chaldean bondage, foretold by Jeremiah in 25:11, shortly before the Chaldeans invaded Judah in the fourth year of Jehoiakim; and with the subjection of Judah to Nebuchadnezzar's supremacy the dissolution of the kingdom began. For three years Jehoiakim remained subject to the king of Babylon; in the fourth (4th) year he rebelled against him. Nebuchadnezzar, who with the main body of his army was engaged in the interior of Asia, lost no time in sending into the rebellious country such forces of Chaldeans as were about the frontiers, together with contingents of Syrians, Moabites, and Ammonites; and these troops devastated Judah throughout the remainder of Jehoiakim's reign (2nd Kings 24:1,2). But immediately upon the death of Jehoiakim, just as his son had mounted the throne, Nebuchadnezzar's generals advanced against Jerusalem with a vast army and invested the city in retribution for Jehoiakim's defection. During the siege Nebuchadnezzar joined the army. Jehoiachin, seeing the impossibility of holding out any longer against the besiegers, resolved to go out to the king of Babylon, taking with him the queen-mother, the princes of the kingdom, and the officers of the court, and to make unconditional surrender of himself and the city. Nebuchadnezzar made the king and his train prisoners; and, after plundering the treasures of the royal palace and the temple, carried captive to Babylon the king, the leading men of the country, the soldiers, the smiths and artisans, and, in short, every man in Jerusalem who was capable of bearing arms. He left in the land only the poorest sort of the people, from whom no insurrectionary attempts were to be feared; and having taken an oath of fealty from Mattaniah, the uncle of the captive king, he installed him, under the name of Zedekiah, as vassal king over a land that had been robbed of all that was powerful or noble amongst its inhabitants (2nd Kings 24:8-17; 2nd Chron. 36:10). Nor did Zedekiah either keep true to the oath of allegiance he had sworn and pledged to the king of Babylon. In the fourth (4th) year of his reign, ambassadors appeared from the neighbouring states of Edom, Ammon, Moab, Tyre, and Sidon, seeking to organize a vast coalition against the Chaldean supremacy (Jer. 27:3, 28:1). Their mission was indeed unsuccessful; for Jeremiah crushed the people's hope of a speedy return of the exiles in Babylon by repeated and emphatic declaration that the Babylonian bondage must last seventy (70) years (Jer. 27-29:27). In the same year Zedekiah visited Babylon, apparently in order to assure his liege lord (overlord, baron, feudal lord) of his loyalty and to deceive him as to his projects (Jer. 51:59). But in Zedekiah's ninth (9th) year Hophra (Apries), the grandson of Necho, succeeded to the crown of Egypt; and when he was arming for war against Babylon, Zedekiah, trusting in the help of Egypt (Ezek. 17:15), broke the oath of fealty he had sworn (Ezek. 17:16), and tried to shake off the Babylonian yoke. But straightway a mighty Chaldean army marched against Jerusalem, and in the tenth month of that same year established a blockade round Jerusalem (2nd Kings 25:1). The Egyptian army advanced to relieve the beleaguered city, and for a time compelled the Chaldeans to raise the siege; but it was in the end defeated by the Chaldeans in a pitched battle (Jer. 37:5 ff.), and the siege was again resumed with all rigour. For long the Jews made stout resistance, and fought with the courage of despair, Zedekiah and his advisers being compelled to admit that this time Nebuchadnezzar would show no mercy. The Hebrew slaves were set free that they might do military service; the stone buildings were one after another torn down that their materials might serve to strengthen the walls ; and in this way for about a year and a half all the enemy's efforts to master the strong city were in vain. Famine had reached its extremity when, in the fourth month of the eleventh (11th) year of Zedekiah, the Chaldean battering rams made a breach in the northern wall, and through this the besiegers made their way into the lower city. The defenders withdrew to the temple hill and the city of Zion; and, when the Chaldeans began to storm these strongholds during the night, Zedekiah, under cover of darkness, fled with the rest of his soldiers by the door between the two walls by the king's garden. He was, however, overtaken in the steppes of Jericho

by the pursuing Chaldeans, made prisoner, and carried to Riblah in Coele-Syria. Here Nebuchadnezzar had his headquarters during the siege of Jerusalem, and here he pronounced judgment on Zedekiah. His sons and the leading men of Judah were put to death before his eyes; he was then deprived of eyesight and carried in chains to Babylon, where he remained a prisoner till his death (2nd Kings 25:3-7; Jer. 39:2-7, 52:6-11). A month later Nebuzar-adan, the captain of the king of Babylon's guard, came to Jerusalem to destroy the rebellious city. The principal priests and officers of the kingdom and sixty (60) citizens were sent to the king at Riblah, and executed there. Everything of value to be found amongst the utensils of the temple was carried to Babylon, the city with the temple and palace was burnt to the ground, the walls were destroyed, and what able-bodied men were left amongst the people were carried into exile. Nothing was left in the land but a part of the poorer people to serve as vinedressers and husbandmen; and over this miserable remnant, increased a little in numbers by the return of some of those who had fled during the war into the neighbouring countries, Gedaliah the son of Ahikam was appointed governor in the Chaldean interest. Jeremiah chose to stay with him amidst his countrymen. But three months afterwards Gedaliah was murdered, at the instigation of Baalis the king of the Ammonites, by one Ishmael, who was sprung from the royal stock; and thereupon a great part of the remaining population, fearing the vengeance of the Chaldeans, fled, against the prophet's advice, into Egypt (Jer. 40-43). And so the banishment of the people was now a total one, and throughout the whole period of the Chaldean domination the land was a wilderness. Judah was now, like the ten tribes, cast out amongst the heathen out of the land the Lord had given them for an inheritance, because tliey had forsaken Jahveh, their God, and had despised His statutes. Jerusalem, the city of the great King over all the earth, was in ruins, the house which the Lord had consecrated to His name was burnt with fire, and the people of His covenant had become a scorn and derision to all peoples. But God had not broken His covenant with Israel. Even in the law –Lev. 26 and Deut. 30– He had promised that even when Israel was an outcast from his land amongst the heathen, He would remember His covenant with Abraham, Isaac, and Jacob, and not utterly reject the exiles; but when they had borne the punishment of their sins, would turn againtheir captivity, and gather them together out of the nations.".....

Section 2: Prophet's Person: "Concerning the life and labours of the prophet Jeremiah, we have fuller information than we have as to those of many of the other prophets. The man is very clearly reflected in his prophecies, and his life is closely interwoven with the history of Judah. We consider first the outward circumstances of the prophet's life, and then his character and mental gifts".....('*b*'). His Character & Mental Qualities: –If we gather togetlier in one the points of view that are discovered in a summary glance over Jeremiah's work as a prophet, we feel the truth of Ed. Vilmar's statement at p. 38 of his essay on the prophet Jeremiah in the periodical, 'Der Beweis des Glauhens'. Bd. v. Gütersloh 1869: "When we consider the prophet's faith in the imperishableness of God's people, in spite of thier inevitable ruin which is to overwhelm the race then living, and his conviction, firm as the rock, that the Chaldeans are invincible until the end of the period allotted to them by Providence, it is manifest that his work is grounded in something other and higher than mere political sharp-sightedness or human sagacity." Nor is the unintermitting stedfastness with which, amidst the sorest difficulties from without, he exercised his office to be explained by the native strength of his character. Naturally of a yielding disposition, sensitive and timid, it was with trembling that he bowed to God's call (1:6) ; and afterwards, when borne down by the burden of them, he repeatedly entertained the wish to be relieved from his hard duties. '' Thou hast persuaded ['deceived', (AKJV of 1611)] me, Lord," he complains in 20:7 ff., "and I let myself be persuaded ['I was deceived' ('*ibid*')]; Thou hast laid hold on me and hast prevailed. I am become a laughing-stock all the day long: the word of Jahveh is become a reproach and a derision. And I thought: I will think no more of Him nor speak more in His name; and it was in my head as burning fire, shut up in my bones, and I become weary of bearing up, and cannot." Though filled with glowing love that sought the salvation of his people, he is compelled, while he beholds their moral corruptness, to cry out: "O that I had in the wilderness a lodging-place of wayfarers! then would I leave my people, and go from them; for they are all adulterers, a crew of

faithless men" (9:1). And his assurance that the judgment about to burst on the land and people could not be turned aside, draws from him the sigh: "O that mine head were waters, and mine eyes a fountain of tears I then would I weep day and night for the slain of my people" (8:23). "He was no second Elijah," as Hgstbg. Christol. ii. p. 370 happily puts it: "He had a soft nature, a susceptible temperament; his tears flowed readily. And he who was so glad to live in peace and love with all men, must needs, because he has enlisted in the service of truth, become a second Ishmael, his hand against every man, and every man's hand against him; he whose love for his people was so glowing, was doomed to see that love misconstrued, to see himself branded as a traitor by those who were themselves the traitors to the people." Experiences like these raised bitter struggles in his soul, repeatedly set forth by him, especially in 12 and 20. Yet he stands immovably stedfast in the strife against all the powers of wickedness, like "a pillar of iron and a wall of brass against the whole land, the kings of Judah, its rulers and priests, and against the common people," so that all who strove against him could effect nothing, because the Lord, according to His promise, 1:18 f., was with him, stood by his side as a terrible warrior (20:11), and showed His power mighty in the prophet's weakness.....

Section 3: Book of Jeremiah's Prophecies: ('***a***') Contents & Arrangement: The prophecies of Jeremiah divide themselves, in accordance with their subjects, into those that concern Judah and the kingdom of God, and those regarding foreign nations. The former come first in the book, and extend from chap. 1-45; the latter are comprised in chap. 46-51. The former again fall into three groups, clearly distinguishable by their form and subjects. So that the whole book may be divided into four sections; while chap. 1 contains the account of the prophet's consecration, and chap. 52, furnishes an historical supplement.....('***b***'). Origin of the Compilation or Book of Jeremiah's Prophecies: "Regarding the composition of the book, all sorts of ingenious and arbitrary hypotheses have been propounded. Almost all of them proceed on the assumption that the longer discourses of the first part of the book consist of a greater or less number of addresses delivered to the people at stated times, and have been arranged partly clironologically, but partly also without reference to any plan whatever. Hence the conclusion is drawn that in the book a hopeless confusion reigns.....The first notice of a written collection of the prophecies occurs in 36. Here we are told that in the fourth (4th) year of Jehoiakim's reign, Jeremiah, by divine command, caused his assistant Baruch to write in a roll all the words he had spoken concerning Israel and Judah and all nations from the day he was called up till that time, intending them to be read by Baruch to the assembled people in the temple on the approaching fast. And after the king had cut up the roll and cast it into the fire, the prophet caused the words Baruch had taken down to his dictation to be written anew in a roll, with the addition of many words of like import. This fact suggests the idea that the second roll written by Baruch to Jeremiah's dictation formed the basis of the collected edition of all Jeremiah's prophecies. The history makes it clear that till then the prophet had not committed his prophecies to writing, and that in the roll written by Baruch they for the first time assumed a written form. The same account leads us also to suppose that in this roll the prophet's discourses and addresses were not transcribed in the precise words and in the exact order in which he had from time to time delivered them to the people, but that they were set down from memory, the substance only being preserved. The design with which they were committed to writing was to lead the people to humble themselves before the Lord and turn from their evil ways (36:3, 7), by means of importunately forcing upon their attention all God's commands and warnings.....If we are desirous not to add by new and uncertain conjectures to the already large number of arbitrary hypotheses as to the compilation and origin of the book before us, we must abide by what, after a careful scrutiny of its subject-matter and form, proves to be certainly established. And the result of our examination may be epitomized in the following propositions: 1. The book in its canonical form has been arranged according to a distinct, self-consistent plan, in virtue of which the preservation of chronological order has been made secondary to the principle of grouping together cognate subjects. 2. The book written by Baruch in the fifth (5th) year of Jehoiakim's reign, which contained the oracles spoken by Jeremiah up till that time, is doubtless the basis of the book as finally handed down, without being

incorporated with it as a distinct work; but, in accordance with the plan laid down for the compilation of the entire series, was so disposed that the several portions of it were interspersed with later portions, handed down, some orally, some in writing, so that the result was a uniform whole. For that prophecies other than those in Baruch's roll were straightway written down (if they were not first composed in writing), is expressly testified by 30:2, 29:1, and 51:60. 3. The complete edition of the whole was not executed till after the close of Jeremiah's labours, probably immediately after his death. This work, together with the supplying of the historical notice in chap. 52, was probably the work of Jeremiah's colleague Baruch, who may have survived the last event mentioned in the book, 52:31 ff., the restoration of Jehoiakim to freedom after Nebuchadnezzar's death, B.C. 563."....Appendix: Chapter 52: Historical: Capture & destruction of Jerusalem, Fate of Zedekiah & People & Liberation of Jehoiachin from Imprisonment: "By the closing formula, 51:64, the contents of chap. 52 are separated from, and marked as an appendix to, the prophecies of Jeremiah; yet nothing is said regarding the author of this chapter. However, if we keep in mind the nature of its contents, then, from the very fact that it gives an account of the liberation of King Jehoiachin from prison, and of his elevation to royal honours, it necessarily follows that it cannot have been composed by Jeremiah, because the prophet can scarcely have lived till this occurred, which was less than 561 B.C. It must further be considered that the contents of this chapter also agree, almost word for word, with 2nd Kings 24:18-25, 30; moreover, the introductory notice regarding Zedekiah's ascension of the throne, his age, and the character of his rule, given vers. 1-3, was unnecessary for the object of this appendix. The same holds true of the notice regarding the liberation of Jehoiachin from prison, at the close, vers. 31-34, which does not seem to stand in any close and intimate connection with the history of the destruction of Jerusalem and the fate of Zedekiah, while both of these events are closely connected with the plan and aim of the Books of Kings, and are written quite in their spirit. On these grounds, most expositors, both ancient and modern, assume that this historical appendix to the prophecies of Jeremiah has been derived from the Second Book of Kings. But weighty reasons oppose this assumption. (1.) The very fact that 'the name of th king of Babylon is throughout written Nebuchad-rezzar makes it unlikely that the narrative was derived from 2nd Kings 24:18 ff., because the name is there constantly written Nebuchad-nezzar, –a form which also occurs in Jeremiah, though not often (see vol. i. p. 397, note). (2.) This chapter contains notices which are not found in 2nd Kings 24 and 25. Thus, it is stated, in ver. 10, that Nebuchadrezzar also caused all the princes of Judah to be executed at Riblah, and King Zedekiah, who had been carried to Babylon, to be put in prison till his death; in vers. 19-23 we find a whole series of special remarks as to the vessels of the temple and the ornaments of the brazen pillars, –observations which are not met with either in 2nd Kings 25, or in the description of the building of the temple, 1st Kings 7. We further find, in vers. 28-30, a notice regarding three deportations of the people, giving the numbers, not roundly, but precisely, as they are nowhere else given in the historical books of the Old Testament. Were this statement the only additional detail given by this chapter, as compared with 2nd Kings 25, one might perhaps suppose that it was an interpolation from another source, added to the rest of the account that has been derived from 2nd Kings 24 and 25; but this opinion, which even in itself is not very probable, is excluded by the other additions found in ver. 10 and in 19-23. If the author of this chapter had been able to derive, and had actually derived, these additional particulars from a historical source, treating of the later times of the kingdom of Judah, which has not come down to us, and which contained more than our canonical books of Kings and Chronicles, he would no doubt have also found there the account of the three deportations, and taken it from that source. We must therefore assume that this chapter, and 2nd Kings 24:18 on to 25:30, have both a common origin, in which the fall of the kingdom of Judah was more fully described than in the historical books of the canon; in this way, the remarkable coincidence, almost word for word, between the narrative portions which are common to the two extracts, is accounted for quite as easily as the differences that have just been mentioned."....}}

{{ Jeremiah's Lamentations: Introduction: Section 1: Book: Name, Contents, & Arrangement: "Name: The five Lamentations composed on the fall of Jerusalem and the kingdom of Judah, which have received their position in the canon of the Old Testament among the Hagiographa, have for their heading, in Hebrew MSS. and in printed editions of the Hebrew Bible, the word (’Echah) ("alas! how..."), which forms the characteristic initial word of three of these pieces (1:1, 2:1, & 4:1). The Rabbis name the collection (Qinoth) (Lamentations), from the nature of its contents: so in the Talmud ('*Tract. Baba Bathra*', f. 14'*b*'); cf. Jerome in the Prol. '*galeat*', and in the prologue to his translation : "'*incipiunt Threni, i.e. lamentationes, quae Cynoth liebraice inscribuntur*.'" With this agree the designations (Thrëni) (LXX), and '*Threni*' or '*Lamentationes*', also '*Lamenta*' in the Vulgate and among the Latin writers. Contents: The ancient custom of composing and singing lamentations over deceased friends (of which we find proof in the elegies of David on Saul and Jonathan, 2nd Sam.1:17 ff., and on Abner, 2nd Sam. 3:33 ff., and in the notice given in 2nd Chron. 35:25) was even in early times extended so as to apply to the general calamities that befell countries and cities; hence the prophets often speak of taking up lamentations over the fall of nations, countries, and cities; cf. Amos 5:1, Jer. 7:29, 9:9, 17 f., Ezek. 19:1, 26:17, 27:2, etc. The five lamentations of the book now before us all refer to the destruction of Jerusalem and of the kingdom of Judah by the Chaldeans; in them are deplored the unutterable misery that has befallen the covenant people in this catastrophe, and the disgrace which the falien daughter of Zion has thereby suffered. This subject is treated of in the five poems from different points of view. In the '*first*', the lamentation is chiefly made over the carrying away of the people into captivity, the desolation of Zion, the acts of oppression, the plundering and the starvation connected with the taking of Jerusalem, the scoffing and contempt shown by the enemy, and the helpless and comfortless condition of the city, now fallen so low. In the '*second*', the destruction of Jerusalem and Judah is set forth as an act of God's wrath against the sins of the people, the impotency of human comfort in the midst of the terrible calamity is shown, and the people are exhorted to seek help from the Lord. In the '*third*', the deep spiritual sufferings of God's people in the midst of the general distress form the subject of grievous com plaint, out of which the soul endeavours to rise, and to see the compassion of the Lord, and the justice of His dealings on earth generally, as well as in this visitation of judgment; and on this is founded the confident expectation of help. In the '*fourth*', the dreadful misery that has befallen Zion's citizens of every class is represented as a punishment for the grievous sins of the people and their leaders. And lastly, in the '*fifth*', the Lord is entreated to remove the disgrace from His people and restore them to their former state of grace. According to this view, one may readily perceive in these poems a well cogitated plan in the treatment of the material common to the whole, and a distinct progress in the execution of this plan.....}}

(5)
Book of Prophet Jeremiah & Lamentations. Map Notes & Introduction by Rev. A. W. Streane; M.A.; Edited for the Syndics of Univ. Press. Cambridge Bible for Schools & Colleges; Edited by J. J. S. Perowne, D.D. (1881).gs

{{ Introduction: Chapter II: Character & Style of Book:
"1. Jeremiah is personally the most interesting to us of all the prophets; because, unlike the others, he shews us the inmost recesses of his mind. The various qualities which made up the man are quickly and easily gathered from his own lips. There is hardly a clearer illustration of the Providence of God in raising up men for special sorts of work than is afforded by Jeremiah. We have just seen that they were no ordinary times in which he lived. '*The snake*' of idolatry had been '*scotched not killed*' by Hezekiah and Josiah. The spirit of disobedience and rebellion, which had been so long working in his countrymen, was now past remedy by all common means. Nothing but the nation's total overthrow, at least for a time, could effect a radical cure.

2. Glowing appeals, such as had been made by an Isaiah, a Hosea, a Micah in former days, would now have been of no avail. Those prophets had fulfilled their task, and the Holy Spirit had employed their special gifts for the work which belonged to their age. Jeremiah's office on the other hand was to utter and reiterate the warning, though sensible all the while that the sentence of condemnation was passed and would speedily be put into execution. It was not for him as for those who had preceded him to proclaim the certainty of God's protection, to urge resistance to the foe, to present scarce any but bright pictures of the future. Hopes like these, bestowed through Isaiah, had since been forfeited, and now hardly anything remains save to mourn the downfall of the kingdom, to point again and yet again to the canker that had eaten out the vitals of the nation.....

6. Belonging to the orders both of Priest and Prophet, and living at the very time when each had sunk to its lowest state of degradation, he was compelled to submit to the buffeting which they each bestowed upon a man who was by his every word and deed passing sentence upon themselves. He saw them permitted to vent their rage upon his person, he saw them held in esteem by the people, their way prospering, those that dealt treacherously happy. "For the greater part of his mission he '*had no man likeminded with him*.' From the first moment of his call he was alone, amidst a hostile world." But through it all conscientious devotion to duty maintained its place within his heart. The promise that he should be as a brasen wall made at the time of his call and renewed later never failed him.....

8. His style corresponds closely with what we should expect from his character. It displays ('***a***') Absence of ornament.....('***b***') Frequent repetition.....(Table of Repetitions: Chapters & Verses:
2:28 & 11:13. 5:29 & 9:9. 6:13 & 8:10-12. 7:14 & 26:6. 10:12-16 & 51:15-19. 11:20 & 20:12. 15:2 & 43:11. 16:14,15 & 23:7, 8. 17:25 & 22:4. 23:19,20 & 30:23,24. 30:11 & 46:28. 31:35,36 & 33:25,26.
List of Places in which the same Thought or Image is Repeated:
'**The brasen Wall**', (1:18; 15:20). '**The turned back**', (2:27; 7:24; 32:33).
'**Fury that burns like fire**', (4:4; 21:12).
'**The travailing woman**', (4:31; 6:24; 13:21; 22:23; 30:6).
'**Rising up early**', (7:13, 25; 11:7; 25:3,4; 26:5; 29:19; 32:33; 35:14,15; 44:4).
'**Water of gall**,' (8:14; 9:15; 23:15).
'**The incurable wound**', (15:8; 30:12).
'**The fig, too bad to be eaten**', (24:8; 29:17).
Phrases which often Recur:
'**Walking in the stubbornness of the heart**', (3:17; 7:24; 9:14; 11:8; 13:10; 16:12; 23:17).
'**The evil of men's doings**', (4:4; 21:12; 23:2, 22; 25:5; 26:3; 44:22).
'**The voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride**', (7:34; 16:9; 25:10; 33:11).
'**Men dying in the siege by the sword, by the pestilence, and by famine**', (14:12, 15,16; 15:2; 18:21; 21:7, 9; 24:10; 27:13; 29:17; 32:24, 36; 34:17; 38:2; 13:17, 22; 43:11; 44:13).
(Taken with slight additions from the '*Speaker's Commentary*'.)

('***c***') Frequent cases of coincidence in language with earlier prophets, as well as especially with the Book of Deuteronomy.....('***d***') Numerous images used by way of illustration.....

Chapter III: Contents & Arrangement:

1. The prophecies of Jeremiah cover, as we have seen, a period of at least some thirty years (30).....

2. So far as any order is observable, it is an order not of time but of subject-matter, The following is a Summary of the Contents of the Book: (Chapters & Verses):
(**i**) (1-45): Prophecies mainly relating to Home Events & History of Times.
(**ii**) (46-51): Prophecies relating to Foreign Nations.
(**iii**) (52): Supplementary & Historical.

(i) Subdivided thus:
(**a**) (1-20): Prophecies mostly from Time of Jeremiah's call (13th year of Josiah) to 4th year of Jehoiakim.
(**b**) (21-25:14): Prophecies directed at various times Against Kings of Judah & Against False Prophets.
(**c**) (25:15-38): Kind of summary of Fuller Predictions Against Foreign Nations which occur (46-51); perhaps placed here as suggested by the announcement of Approaching Overthrow of Babylon, which ends (***b***).
(**d**) (26-28): Prophecies concerning Fall of Jerusalem, with Historical Notices interspersed. These belong to Different Periods of Jeremiah's Life, and seem Grouped Together here in accordance with the Principle of Arrangement mentioned above.
(**e**) (29): Letter & Message to Captives in Babylon.
(**f**) (30-31): Prophecies mainly of Comfort & Hope.
(**g**) (32-44): History of Two Years Preceding Capture & Destruction of Jerusalem by Chaldaeans, & Prophecies of Jeremiah during that time. (35-36) Break Chronological Order here.
(**h**) (45): Supplementary Notice on the part of Baruch.
(ii) Subdivided thus:
(**a**) (46:1): Superscription. (**b**) (46): Against Egypt. (**c**) (47): Against Philistines. (**d**) (48): Against Moab, (**e**) (49:1-6): Against Amnion. (**f**) (49:7-22): Against Edom. (**g**) (49:23-27): Against Damascus. (**h)** (49:28-33): Against Kedar & Hazor. (**i**) (49:34-39): Against Elam. (**j**) (50,51): Against Babylon. " }}

{{ Lamentations: Introduction: Chapter III: Subject-Matter & Purpose of Book:
I. The subject, as we have seen already, is undoubtedly the capture of the city under Nebuchadnezzar, and the sorrow and suffering which were thereby entailed. Herewith is united both the confession that this has come upon the people on account of their sins, and entreaties for deliverance.
2. Taking the poems severally: Chap. **i**. ('*Miseries of Jerusalem*') dwells upon the solitary condition and grief of the city; Chap. **ii**. ('*God's judgments upon City. Lamentation. Supplication*') sets forth the destruction that has come upon lier, and acknowledges that it is the result of sin; Chap. **iii**., ('*Prophet, as Representing Nation, bewails their Sufferings. Words of Submission & Hope. Renewed Expressions of Suffering joined with Appeal to God for Help. Thanksgiving & Prayer for Vengeance*.) which although framed for the most part in the singular number, yet includes the nation throughout, complains of the bitter cup which God's people have to drink, and yet acknowledges that the trials which are come upon them are inflicted by a Father's hand; Chap. **iv**. ('*Sufferings of People are consequent on Sin*'.) describes the reverses in fortune that have been brought about by recent events, and again acknowledges sin; Chap. **v**. ('*Sorrowful Enumeration of Insults heaped on Zion because of her Sins*'.) recapitulates the pitiful details of their condition, and ends by an earnest prayer for deliverance.
3. The Book from an historical point of view thus forms a supplement to the Book of Jeremiah. There we traced the life and thoughts of the prophet while events were gradually leading to the final catastrophe. Here we see him after that catastrophe has been reached, and mark that it is the same man still, clearly recognizing the sin of his fellows, but as full as ever of sympathy for them and of love for his country. "All feeling of exultation in which, as mere prophet of evil, he might have indulged at the fulfilment of his forebodings, was swallowed up in deep overwhelming sorrow" (Prof. Plumptre in '*Sm. Bib. Dict*'.).
4. It was not in one who had faithfully warned his country-men for so long, to keep silence now, and doubtless the very pouring out of his heart in this form gave his sorrow a certain relief. As he had probably lamented for Josiah in some such I manner (2nd Chron. 35:25), so now he was moved to come forward and embody in language those thoughts which an inspired prophet like him would be guided to publish and record.
5. "There are perhaps few portions of the Old Testament which appear to have done the work they were meant to do more effectually than this." It has not been connected with the theological or ecclesiastical disputes of any age, while it has supplied the earnest Christian of all times with words in which to confess

his sins, and shortcomings, as well as with a picture of Him Who bore our sins and carried our sorrows, on Whom was " laid the iniquity of us all."
6. The Book is annually read among the Jews to commemorate the burning of the Temple. The following is Schaff's description ('*Through Bible Lands*', pp. 250—252) of the scene at the 'Wailing Place of the Jews' at Jerusalem. "There the Jews assemble every Friday afternoon and on festivals to bewail the downfall of the holy city. I saw on Good Friday a large number, old and young, male and female, venerable rabbis with patriarchal beards and young men kissing the stone wall and watering it with their tears. They repeat from their well-worn Hebrew Bibles and Prayer-books the Lamentations of Jeremiah and suitable Psalms. . . . The key note of all these laments and prayers was struck by Jeremiah, the most pathetic and tender hearted of prophets, in the Lamentations, that funeral dirge of Jerusalem and the theocracy. This elegy, written with sighs and tears, has done its work most effectually in great public calamities, and is doing it every year on the ninth of the month Ab (July), when it is read with loud weeping in all the synagogues of the Jews and especially at Jerusalem. It keeps alive the memory of their deepest humiliation and guilt and the hope of final deliverance. The scene of the Wailing Place was to me touching and pregnant with meaning." }}

(6)
Holy Bible. Vol. 5 Old Testament. Authorized Version & Notes & Introductions: Isaiah, Jeremiah, Lamentations, & Ezekiel. Christian Wordsworth,D.D., Bishop of Lincoln. (1871).

{{ Introduction to Book of Prophet Jeremiah: "There are two Prophets in the Hebrew Canon of Holy Scripture, whose history and writings may best be studied in connexion, as illustrative of each other. Both of them were Priests as well as Prophets; both foretold the destruction of Jerusalem by the armies of Nebuchadnezzar king of Babylon; both were contemporary with that event; both survived it. The one dwelt among Hebrew exiles and captives at the river Chebar in Babylonia, and echoed the voice of the other, prophesying at Jerusalem. Both were signal types of the Lord of all the prophets, the Incarnate Word of God; both pre-announced the graces and glories of His Advent, and the building up of His Church Universal; both are exemplary and instructive to all, especially to pastors and priests of the Church of Christ, who are commissioned to maintain and to declare the truth in evil days, and to cheer fainting hearts with hopes of future victories, and who, though feeble in themselves, are assured of strength and support from above, if they are faithful witnesses to Him Who has called them to their work. One of these two prophets is '**Jeremiah**': the other, '**Ezekiel**'. The prophetic mission of Jeremiah at Jerusalem lasted about forty (40) years, dating from the thirteenth (13th) year of the good King Josiah (*B.C. 627; Jer. 1:2; 25:3) and closing with the fall of Jerusalem in the eleventh (11th) year of his son Zedekiah. These forty (40) years of probation, granted to Jerusalem during Jeremiah's prophetic ministry, may be compared with the forty (40) years beginning with our Lord's mission, inaugurated at the river Jordan, and continued in His Apostles, sent by Him and filled with the Holy Ghost (Spirit) given by Him from heaven, and preaching of coming judgments to Jerusalem, until the time of its destruction by the armies of imperial Rome. After the capture of Jerusalem by the Chaldaeans, Jeremiah prophesied in a heathen land, Egypt; and, similarly, after the destruction of Jerusalem by the Romans, the prophetic work of Christ was extended to the heathen world. There is no Hebrew prophet with whose personal character and history we are so intimately acquainted as Jeremiah. But the time, place, and manner of his death are not known. He vanishes from the sight in a mysterious manner. The Jewish rabbis supposed that he would reappear as a herald of the Messiah; and in the ancient Christian Church it was a prevalent opinion, that Jeremiah would come again in the latter days to fight against Antichrist (*'*Victorinus Pet*'., in Apocalypsim, xi. 3; '*Sixtus Senensis*', Bibl. Sanct., vi. ann. 316; ', Eiuleit. pp. 68-72.) There is a moral significance in these popular traditions. The spirit which animated Jeremiah breathes and moves in all faithful witnesses, who

prepare the way for the Second Coming of Christ; and among the prophets of the Old Dispensation none affords more instruction than Jeremiah, both by his history and writings, how they may contend against the Antichristianism of the last times before the Second Advent of Christ. Let us contemplate him in this light."..... ''Such theories as these, however groundless, have their uses to the reverent and thoughtful student of Holy Writ. The allegation just specified may serve to remind us of an important truth. Not only is there a striking resemblance between the prophecies of Jeremiah and the Book of Deuteronomy, but the spirit of Moses lived and moved in Jeremiah (See below Wordsworth-Kueper's Index of examples.). Jeremiah's mission began as the mission of Moses began, and as the mission of all true prophets begins –in a confession of personal weakness, and in words of humility: "Ah! Lord God, behold I cannot speak, for I am a child." Jeremiah's prophecies are impregnated with the Pentateuch. Many of the phrases and portions of them are not intelligible without reference to it, especially the Book of Deuteronomy. The Book of Deuteronomy is like that written roll, of which his brother prophet Ezekiel speaks, which he was commanded to take into his hands and eat. Deuteronomy was such a roll to Jeremiah. He took it and ate it. It passed into his life-blood, and assimilated itself to bis spiritual being. Jeremiah had a special mission to show to the Hebrew nation that the Pentateuch bad a living power for himself and for his own age. He throws himself back upon the Law, and grounds himself upon it; he appeals to its code as a divine standard of moral and spiritual truth; and be declares that the curses for disobedience which had been denounced in Deuteronomy nearly a thousand years before were now growing up and springing forth in vigorous energy, and were about to be fulfilled in all their terrible reality. But he also comforts them with the assurance that the promises made in Deuteronomy would be accomplished, if they turned to God with contrite hearts. Hence the prophecies of Jeremiah ring with a clear note of power which sounded forth in the book of the Law at Horeb and in the wilderness of Arabia. 2. A like use may be made of another sceptical allegation of modern times, with regard to Jeremiah's prophecies. It bas been observed with truth, that a great portion of these predictions, especially those concerning Babylon, Moab, and Edom, are reiterations or amplifications of the prophecies of his great predecessor, Isaiah. Hence it has been inferred by some, that either the prophecies of Isaiah were interpolated by the author of those predictions in Jeremiah, or that those prophecies in Jeremiah are due to an unknown author, whom some critics dignify by the name of "the second Isaiah" but who never had any existence. Such theories as these vanish before the light of truth."

Compare: **G**enesis & **J**eremiah: G 1:2 & J 4:23. G 1:28 & J 3:16. G 6:7 & J 9:9. G 8:22 & J 31:36. G 11:3 & J 51:25, &c. G 15:5 & J 33:22, & 34. G 17:14 & J 32:17. G 19:15 & Jer. Ii. 51:6, 50. G 19:25 & J 20:16. G 25:26 & J 9:3. G 30:18, 20 & J 31:16,17. G 37:35; 42:36 & J 31:15. G 49:17 & J 8:16.

Compare: **E**xodus & **J**eremiah: E 4:10, &c. & J 1:6,7; 15:19. E 7:14 & J 50:33. E 16:9 & J 30:21. E 20:8; 11 & J 17:21. E 22:20 & J 5:28. E 32:9 & J 7:26. E 32:16 & J 17:1. E 34:7 & J 30:11; 32:18.

Compare: **L**eviticus & **J**eremiah: L 13:45 & Lam. 4:15. L 19:12 & J 5:2. L 19:16 & J 6:28; 9:3. L 19:27 & J 9:25. L 19:32 & Lam. 5:12. L 26:6 & J 14:13. L 26:13 & J 2:20. L 26:33 & J 4:27.

Compare: **N**umbers & **J**eremiah: N 5:11-31 & J 2. N 6:5, &c. & J 7:29. N 16:22 & J 32:27. N 21:6 & J 8:17. N 21:28; 24:17, &c. & J 48:4-5, 46; 4916. N 24:14, 16 & J 26:8, 9. N 36:7,8 & J 6:12; 8:10.

"Vides, nullam Pentateuchi esse partem, quin in usum vocata sit. Simul consequitur, omnia, quae de lege divina antiquitus data apud Prophetam dicantur, ad Pentateuchum referenda esse, ita ut Jeremiae saltem aetate Judaeis nihil de posteriori legis origine compertum esse potuerit." –'*Aug. Kueper*', Jeremias Librorum Sacrorum Interpres, atque Vindex, p. 48. Berlin, 1837. ['Yu see, none of the Pentateuch to be a part, which in usage is called; such it follows, all, that's of Divine Law, anciently spoken by the Prophet, in response to the Pentateuch referred to, such as in Jeremiah's age at least of Judaea, nothing of the Law of latter origin ascertained was possible.' -'Aug. Kueper' Holy Book of Jeremiah, Interpretation & Index. p. 48, Berlin, 1837.]

..... Jeremiah, in the last days of Jerusalem, discharged a sacred office in repeating and authenticating the prophetic oracles of former generations. By his ministry the Holy Spirit gathered together His own Words, uttered by former Prophets, and gave them new life and light. Jeremiah's prophecies are like a fair tesselated pavement, in which the enamelled glasswork, and precious stones, and rich jewels, of divine truth are inlaid and incrusted as in a sacred mosaic spread before the altar of some beautiful temple. (*See on Jer. 48:1. It is well said by a recent German Expositor, that Jeremiah leans throughout upon utterances of the earlier Prophets, and reproduces their thoughts, figures, and words. Thus, for example, nearly all his prophecies against foreign nations are founded upon utterances of the earlier Prophets: that against the Philistines (Jer. 47), upon Isaiah's prophecy against that people (Isa. 14:28-32); that against the Moabites (Jer. 48), upon that of Isaiah, in chaps. 15,16; that against the Ammonites (Jer. 49:1-6), upon the prophecy of Amos against the same (Amos 1:13-15); that against Damascus (Jer. 49:23-27), upon that of Amos against this kingdom (Amos 1:3-5); and lastly, that against Babylon (Jer. 50,51), upon the prophecy of Isaiah against Babylon, in Isa. 13-14:23. To this we may add (1) that the prophecy of Isaiah against Edom contains a number of expressions peculiar to himself and characteristic of his style, not a single one of which is to be found in Obadiah; whilst nothing is met with elsewhere in Jeremiah, of that which is common to Obadiah and him (for the proofs of this, see '*Caspari*', pp. 7, 8); and (2) that what is common to the two Prophets, not only forms an outwardly connected passage in Obadiah, whereas in Jeremiah it occurs in several unconnected passages of his prophecy (compare Obad. 1-8 with Jer. 49:7, 9,10; 14-16); but, as the exposition will show, that in Obadiah it is more closely connected, and apparently more original than in Jeremiah. But if it be a fact, as this unquestionably proves, that Obadiah's prophecy is more original, and therefore older, than that of Jeremiah, Obadiah cannot have prophesied after the destruction of Jerusalem by the Chaldaeans, but must have prophesied before it, since Jeremiah's prophecy against Edom belongs to the fourth (4th) year of Jehoiakim. See 'Caspari', p. 14, sqq., and '*Grafs*' Jeremias, pp. 558—559, compared with p. 506 ('*Keil*', Die zwolf Kleinen Propheten, p. 243. '*Introd*'. to Obadiah).).....

3. Another arbitrary assertion of the same recent criticism may also be specified here, in order that it may be converted to good by reminding us of another remarkable attribute of Jeremiah's character, which renders it specially instructive and exemplary to the champions of the truth in days of public trial and distress. It has been alleged, that some of the prophetic portions of Holy Scripture which foretell the sufferings of Christ, especially the fifty-third (53rd) chapter of Isaiah, and the sixty-ninth (69th) Psalm, have no reference to Jesus of Nazareth, but were fulfilled in the person of Jeremiah. True it is, that the language of that fifty-third (53rd) chapter of Isaiah, and of that sixty-ninth (69th) Psalm, had a remarkable applicability to Jeremiah. But why was this? Because Jeremiah was not only a prophet, but a prophecy. Jeremiah is among the prophets what Job is among the patriarchs. Jeremiah is the '*suffering*' prophet. He was a signal type of "the Man of sorrows." He was a figure of Him Who suffered on the cross, and Who conquered by suffering. When therefore we read in Isaiah, "He is brought as a lamb to the slaughter;" and when we hear Jeremiah saying, "I was like a lamb brought to the slaughter; " and when we hear the Psalmist say, "I sink in deep mire where is no standing" and "let not the pit shut her mouth upon me;" and when we read of Jeremiah the prophet, that "they took him and cast him into the dungeon or rather the pit (it is the same word in the original as in the Psalm, and is repeated no less than six times in the seven verses of that narrative concerning Jeremiah), "and they let down Jeremiah with cords, and in the pit there was no water, but mire; so Jeremiah sank in mire:" when we hear and read such words as these, and many others in Jeremiah's history, and when also we remember that Jeremiah was cast into the pit and left to die there (as far as they were concerned) by the rulers of Jerusalem, and was drawn out of the pit by a Gentile stranger, the Ethiopian eunuch Ebed-melech (as the Gospel of Christ, rejected and put to death by the Jews, was gladly received by the Gentiles), we are brought to the conclusion, which is confirmed by countless incidents in Jeremiah's life, that in his history we have a foreshadowing of the Gospel, and that in seeing the struggles of Jeremiah standing alone against princes, prophets, priests, and people, and

contending as a faithful witness of the truth, amid scorn, calumny, and insult, injury and violence; and foretelling the fall of Jerusalem in his prophecies, and yet weeping amid its ruins in his Lamentations, we have a vision of the agony in Gethsemane, and of the arraignment in the hall of Caiaphas, and of the precious death on Calvary, of Him Who shed tears of compassion over Jerusalem, and Who shed His Blood upon the Cross, to redeem her from her sins." }}

Chronological Table to Illustrate Jeremiah & Ezekiel.
[For Earlier Chronology, see Intr. to Kings, p. xx; and for later, see Intr. to Ezra, p. 295. Received Chronolgy is lowered by two years in the following Table, in accordance with the results of recent investigations.]
B.C.: **Judah. Assyria & Babylon. Egypt. Other Nations.** (Table: B.C. 650 - 600 - 550 - 500 = 150 Yrs.)
650}**|**.....|.....|.....|.....|.....**|**.....|.....|.....|.....|.....**|**.....|.....|.....|.....|.....|.....**|**{500
650:
639: Josiah Comes to Throne & Reigns 31 Years. Religious Reformation. (Saracus, Last King of Assyria).
633: (Median Empire Founded by Cyaxares).
627: Jeremiah Prophesies at Jerusalem 40 Years.
625: Habakkuk & Zephaniah Prophesy in Reign of Josiah. (Nabo-Polassar Founds Babylonian Empire; & with Cyaxares Takes Nineveh before the year B.C. 610.). (Alyattes, King of Lydia.).
616: (Tarquinius Priscus at Rome.).
615: (Media & Lydia; War of Cyaxares & Alyattes Ended by Mediation of Nabo-Polassar.).
610: (Neko (or Pharaoh Necho) Marches Against Babylonia.).
608: Josiah is Killed in Battle Against Pharaoh Necho. Jehoahaz, or Shallum, Succeeds Josiah, & Reigns 3 Months, & is Deposed by Pharaoh Necho, & Dies in Egypt. Jehoiakim is Set Up by Pharaoh Necho, & Reigns 11 Years.
605: Jeremiah's Prophecy of 70 Years' Captivity, & of 70 Years' Supremacy of Babylon, Ending B.C. Nebuchadnezzar Takes Jerusalem, & Carries Away Sacred Vessels of Temple to Babylon. 1st Captivity of Judah. (Nebuchadnezzar sent Against Necho by his Father Nabo-Polassar, & Defeats him in Battle of Carchemish; & Succeeds his Father on Throne of Babylon.).
604: Jeremiah's Roll Read.
603: (Daniel at Babylon.).
602: Jehoiakim Revolts from Nebuchadnezzar.
600:
599: (Cyaxares Aids Nebuchadnezzar.).
598: Nebuchadnezzarn Marches Against Jerusalem; Resumes Siege of Tyre, & thence Returns to Jerusalem.
597: Jehoiachin, Jeconiah,or Conlah, Succeeds Jehoiakim, & Reigns 3 Months. Jerusalem Again Taken. King Jehoiachin (Jeconiah or Coniah) is Deposed by Nebuchadnezzar. Great Captivity. Ezekiel Carried Captive to Babylon with Jehoiachin. King Zedekiah Succeeds & Reigns 11 Years.
594: (Solon at Athens.)
593: Jeremiah's prophecy against Babylon. (Ezekiel's Vision of Temple, Holy City, & Holy Land.) (Psammetichus II.) (Astyages King of Media.)
588: Jerusalem Besieged by Nebuchadnezzar. (Nebuchadnezzar Marches Against Jerusalem & Against Egypt.) (Pharaoh Hophra (Apries) Takes Gaza, but Retreats before Nebuchadnezzar.)
587: Jerusalem's Vain Hope of Relief from Egypt (Pharaoh Hophra).
586: Jerusalem is Taken & Destroyed. End of kingdom of Judah. Zedekiah is Carried to Babylon, where he Dies. Gedaliah, Son of Ahikam, is Set Up as Governor by Babylonians. Gedaliah is Treacherously Murdered by Ishmael, Son of Nethaniah, of Seed Royal. Jeremiah & Other Jews Go into Egypt.
585: (Nebuchadnezzar Takes Tyre.)

582: Further Captivity by Nebuzaradan, Generalissimo of Babylon.
581: (Nebuchadnezzar Overruns Egypt.) (Pharaoh Hophra (Apries) Defeated by Nebuchadnezzar.)
572: (Destroys Tyre.)
570: (2nd Invasion of Egypt.)
569: (Madness of Nebuchadnezzar?) (Amasis.)
568: (Croesus King of Lydia.)
561: Jehoiachin, at Babylon, is Released. (Evil Merodach.)
560: (Epoch of Greek Tyrants. Pisistratus at Athens.)
559: (Neriglissar.)
558: (Cyrus Deposes Astyages.)
556: (Laborosoarchod.) (Alliance of Babylon, Egypt, & Lydia.)
555: (Nabonedus.)
554: (Cyrus Conquers Lydia.)
550:
539: Daniel's Dream of Four Beasts. (Nabonedus Associates Belshazzar as Viceroy with himself. Cyrus Defeats Nabonedus. Belshazzar's Feast. Babylon Taken by Cyrus. Belshazzar Slain.)
538 Daniel's Vision at Shushan of Ram & He-Goat. Daniel's Prophecy of Seventy (70) Weeks. (Darius Median. Daniel Governor of Babylon. Edict of Cyrus (in his 1st Year when Sole Monarch) for Restoration of Jews & Rebuilding of Temple.)
536: Return of Jews to Jerusalem.
500:

(7)
Holy Bible According to Authorized Version(A.D. 1611). Explanatory & Critical Commentary, & Revision of Translation, by Bishops & Other Clergy of Anglican Church; Edited by F.C. Cook. M.A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain in Ordinary to Queen. Vol. 5. Isaiah - Jeremiah - Lamentations. (1883) gs. Jeremiah & Lamentations: Introduction, Commentary & Critical Notes, by R. Payne Smith, D.D., Dean of Canterbury.

Contents. Commentary & Critical Notes.
Introductory: **1st** Prophecy: '*Call of Jeremiah*'.
Jeremiah's **2nd** Prophecy: '*Expostulation with Israel because of Idolatry*'.
His **3rd** Prophecy: '*Call to Repentance*'.
Jeremiah's **4th** Prophecy, or Group of Prophecies: '*God's Judgment upon Unrepentant*'.
2nd Portion of Jeremiah's 4th Group of Prophecies: **5th**: '*Sermon in Temple upon Fast-Day*'.
Jeremiah's **6th** Prophecy: '*Curse of Broken Covenant*'.
His **7th** Prophecy: '*Linen Girdle*'.
His **8th** Prophecy: '*Drought*'.
His **9th** Prophecy: '*Punishment of Judah by Pestilence & Exile*'.
His **10th** Prophecy: '*Sabbath*'.
His **11th** Prophecy: '*Potter*'.
His **12th** Prophecy: '*Broken Vessel, with Events which Followed thereon*'.
His **13th** Prophecy: '*Zedekiah's Roll*'.
His **14th** Prophecy: '*Wine-cup of Fury*'.
His **15th** Prophecy: '*Prophet in Danger of Death*' .
His **16th** Prophecy: '*Babylonian Yoke*'.
His **17th** Prophecy: '*Israel's Hope*'.

His **18th** Prophecy: '*Fate of Zedekiah, & Jeremiah's Rebuke of People for Breaking Faith with Their Slaves*'. Emancipation of Hebrew Slaves.
Jeremiah's **19th** Prophecy: '*Rechabites*'.
Historical Events Connected with Collection of Jeremiah's Prophecies into Volume, & with His Personal History Immediately Before & After siege of Jerusalem: **20th**: (1) '*Burning of the Roll*'. (2) '*Events During Siege of Jerusalem*'. (3) '*Capture of Jerusalem*'. (4) '*Jeremiah's History After Capture of Jerusalem*'.
Baruch's Disappointment. Prophecies Against Nations.
Destruction of Babylon & Return of Israel From Captivity.
Historical Appendix to Prophecies of Jeremiah.

Book of Prophet Jeremiah: 1:1-3:

1: '***The words of Jeremiah***': The usual title of the prophetical books, occurring no less than eight times, is The Word of the Lord: on the contrary the two books of Amos and Jeremiah are called the words of those prophets, probably, as Kimchi, Abravanel, and other Jewish commentators suggest, because they contain not merely prophecies, but also the record of much which belongs to the personal history of the writers. In Hebrew historical works are regularly called 'the words', rendered 'acts' in 1st Kngs 11:41; 2nd Chron. 23:18; but 'book' thrice in 1st Chron. 29:29. So also "The Life of Moses," quoted by Bp Pearson on the Creed, is called in the original (dbry Mshh), the words of Moses. More exactly, therefore, this title might be translated the life or acts of Jeremiah. Graf however and others understand by it a collection of the prophecies of Jeremiah, supposing the phrase to be taken from ch. 36:10, but the other view is more in accordance with Hebrew idiom.

'***Jeremiah***': Most commentators render this name 'Jehovah shall throw down', in proof of which Hengstenberg refers to Exod. 15:1, where the verb to throw down is 'ramah'. A name so ill-omened would scarcely have been in such common use, for seven or eight Jeremiahs are mentioned in the Bible, and a more reasonable derivation is from 'ram', high, giving as the meaning 'God exalteth'.

'***the son of Hilkiah***': As the proper names of the Jews were comparatively few, their bearers were further distinguisheq by the addition of the father's name. Could we keep the Hebrew form ben-Hilkiah, we should escape the danger of applying to the father what belongs to the son, and of inaccuracies such as occur in the translation of the rest of the verse. This Hilkiah may have been the high-priest of that name. See Introduc tion, p. 311.

'***of the priests that***' were: More correctly, who was, 'i.e.' dwelt. The right meaning is that Jeremiah was a priest, who dwelt at Anathoth. The Vulgate makes the same mistake as the A.V., but the LXX. and the Targum render it correctly. The Syriac, like the Hebr., is ambiguous, the pronoun being indeclinable, and neither language using a copula. Hitzig supports the rendering of the A.V.

2: '***To whom the word of the LORD came***': The simple Hebr. phrase is '*to whom the word of the Lord was*'; but as the verb '*to be*' is seldom in Hebr. a mere copula, but has a strong meaning, signifying 'to abide, to exist', the phrase implies that Jeremiah possessed God's word from that time onward, not fitfully as coming and going, but constantly.

'***the thirteenth (13th) year of his reign***': According to the ordinary reckoning this would be B.C. 629, but if the Ptolemaic canon is right in putting the capture of Jerusalem in B.C. 586, it would be two years later, namely B.C. 627. According however to the Assyrian chronology it would be B.C. 608. It was the year after that in which Josiah began his reforms.

3: '***It came also***': Literally, And it was. In the subsequent enumeration of the kings in whose time Jeremiah prophesied, two are omitted, Jehoahaz and Jeconiah, probably on account of the shortness of their reigns. The whole period contained in the verse is no less than forty (40) years and six (6) months, namely, eighteen (18) years under Josiah, two periods of eleven (11) years each under Jehoiakim and Zedekiah, and three (3)

months under each of the omitted kings Jehoahaz and Jeconiah. Few prophets were God's witnesses for so long a period, and under such trying circumstances, as Jeremiah.

'***in the fifth (5th) month***': The capture of Jerusalem took place in tbe fourth (4th) month, but its destruction in the fifth (5th), called Ab (2nd Kng. 25:3, 8), the ninth (9th) day of which was subsequently kept as a fast-day in remembrance of this sad event (Zech. 7:3).

(8)
Book of Prophet Jeremiah, Revised Translation, Introduction & Short Explanations. Rev. Samuel Rolles Driver, DD. Regius Prof.Hebrew & Canon of Christ Church, Oxford; etc. (1907).gs [This volume of Driver's labor on the Book of Jeremiah in his Translation, Notes & Comments is highly recommended for the serious student of the Scriptures.]

{ "Preface: The aim of the present volume is to assist an ordinary educated reader to read the Book of Jeremiah intelligently, and to understand the gist and scope of its different parts. For this purpose I have given a revised translation of the Book, in the general style of the Authorized Version, as clear and exact as English idiom would permit; the text has been divided into paragraphs, with headings prefixed to each, summarizing the argument or narrative which follows; and a *minimum* of short notes has been added sometimes illustrating from other passages the terms used, more frequently explaining briefly historical or other allusions, difficult passages (so far as this was possible), technical expressions, and other things not likely to be familiar to any but special students. It is from being unacquainted with things such as these, that the writings of the prophets are, it is to be feared, found by many readers to be frequently difficult to understand, and consequently unattractive. A few words are, however, often all that is required to remove the obscurity, and render them intelligible. It is especially of importance, if the prophets' writings are to be properly understood, that attention should be paid to the history and circumstances of the age which gave them birth. For the prophets, however far they rose above the mass of their contemporaries in spirituality and moral force, were essentially, one and all, the children of their time: they spoke out of, and to, the circumstances of their own time ; it was the aim of their life to guide, to reform, or to encourage, as the case might be, their countrymen among whom they lived; and their writings reflect throughout the impression which the movements and circumstances of their own age made upon them. I have accordingly made it my endeavour to acquaint the reader, at least in outline, with the history and circumstances of Jeremiah's age; and to help him to understand, wherever this was possible, the bearing of his various prophecies upon the events or circumstances which called them forth. Although, however, the volume is intended primarily for readers unacquainted with Hebrew, I have not been forgetful of the needs of Hebrew students; and both the translation, and also the explanatory notes upon some of the renderings at the end of the volume, will, I hope, be found interesting and useful by them. A detailed discussion of exegetical or other difficulties (except in so far as some of them form the subject of the notes just referred to), as also of the deeper literary problems presented by the Book of Jeremiah, I have considered to lie beyond the scope of the present volume. S. R. Driver. *Aug*. 25, 1906." }

Book of Jeremiah: Translation & Notes: (Chapters & Verses):
(1): Jeremiah's Call.
(2-6): Condition & Prospects of Judah under Josiah.
(7-9:26; 10:17-25): Judah' s Persistent Disregard of Yahweh, & Coming Doom.
(10:1-16): Israel not to Dread Gods of Heathen.
(11:1-12:6): Obedience to Yahweh Inculcated; Consequences of People's Return to Sins of Their Forefathers; Plot of Men of Anathoth Against Jeremiah's Life, & Prophet's Complaint at Their Escape from Justice.

(12:7-17): Lamentation on Desolation of Judah by its Neighbours.
(13): Judah's Unworthiness, & Approaching Doom, Taught by Symbolism of Marred Waistcloth, & Parable of Filled Wine-Jar.
(14-15): Dialogue between Prophet & Yahweh, Arising out of Drought, on (1) Future Fate of Judah, & (2) Prophets Personal Trials.
(16:1-17:18): Further Predictions of Coming Disaster.
(17:19-27): Exhortation to Observe Sabbath.
(18): Lesson from Potter. Jeremiah's Predictions of Misfortune Lead to Plots being Formed Against His Life.
(19-20): Lesson of Broken Cruse, & its Consequences to Jeremiah.
(21): Jeremiah declares to Zedekiah Issue of Seige of Jerusalem by Chaldaeans.
(22-24): Jeremiah's Judgement on Kings & Prophets of His Time: On Kings (22:1-23:8). On Prophets (23:9-40).
(24): Vision of Two Baskets of Figs.
(25): Babylonian Supremacy Foretold.
(26): Jeremiah, Warning People: Temple is likely to Share Fate of Shiloh, Escapes Narrowly with His Life.
(27-29): No Prospect of Speedy End of Babylonian Supremacy: Yoke of King of Babylon Not Yet to be Broken
(27). No Hope of Immediate Restoration of Sacred Vessels (28). Jeremiah's Letter to Exiles in Babylonia, Bidding Them Dwell Contentedly in Their New Home, & Not Listen to Prophets who Deluded Them with Hopes of Speedy Return to Judah (29).
(30-33): Prophecies & Promises of Restoration.
(34): People Rebuked by Jeremiah for having Promised to Emancipate Their Hebrew Slaves, & then Refusing to Do so.
(35): Lesson from Rechabites.
(36): How Jeremiah's Prophecies were First Committed to Writing.
(37:1-38:28a): Incidents in Jeremiah's Life During Siege of Jerusalem by Chaldaeans.
(38:28b-39): Capture of Jerusalem by Chaldaeans, & Favour shewn to Jeremiah Afterwards.
(40-44): Events in Jeremiah's Life After Fall of Jerusalem: Gedaliah made Governor of Judah; Jeremiah & Other Jews Join him at Mizpah; His Assassination by Ishmael (40-41). Jeremiah Compelled by Other Jews to Accompany Them into Egypt; His Prediction of Invasion of Egypt by Nebuchadnezzar (42-43). He Rebukes the Jews Resident in Egypt forb Their Idolatries & Threatens Them with Disaster (44).
(45): Jeremiah's Prophecy to Baruch.
(46-51): Prophecies Against Nations: On Egypt (46:2-26). On Philistines (47). On Moab (48). On Ammonites (49:1-6). On Edom (49:7-22). On Damascus (49:23-27). On Kedar & Hazor (49:28-33). On Elam (49:34-39). On Babylon (50:1-51:58). Message Sent by Jeremiah to Babylon in 4th Year or Zedekiah (51:59-64).
(52): Capture of Jerusalem by Chaldaeans, & Exile of its Inhabitants.

Chronological Table: 100 Years: B.C. 639-537:
'Josiah's' Accession-Year (639) & His 1st 'Full' Year (638). 'Jehoahaz' & 'Jehoiakim' Reign (608). Jehoiakim Tributary to Nebuchadnezzar (c. 600-598). Jehoiachin Reign (597). Zedekiah's Accession-Year (597). Capture of Babylon by Cyrus (538). Return of Exiles under Zerubbabel (537).

Driver's Summary & Outline of Jeremiah: (Chapters & Verses):

(**1**): *Jeremiah's call, in Josiah's thirteenth year* (B.C. 626). (*V. 2, fixing a specific date, forms the title to ch. 1. *V*. 3 must be an addition by a later hand, intended to extend the terms of *v*. 2, –though with disregard of prophecies belonging to the period between the thirteenth (13th) year of Josiah (B.C. 626) and the end of his reign (B.C. 608),– so as to include all the prophecies delivered by Jeremiah down to the time of the

fall of Jerusalem, B.C. 586 (2nd Kings 25:8, 11).) *The vision of Jeremiah's call to be a prophet of Yahweh. A vision of reassurance for the prophet: Yahweh's word, though the time may seem long, will not fail of its fulfilment. A vision showing that the judgement will break upon Judah from the north. Jeremiah is encouraged to deliver his message fearlessly, in spite of the opposition which he will provoke by it.*

(**2-6**): *The condition and prospects of Judah under Josiah, probably during the years between the prophets call* (B.C. 626) *and shortly after Josiah's reformation* (B.C. 620). (These chapters contain presumably Jeremiah's first prophetical discourses, as they were reproduced in a written form in the fifth (5th) year of Jehoiakim (B.C. 603). We learn, namely, from ch. 36, that none of Jeremiah's prophecies were committed to writing till the fourth (4th) year of Jehoiakim (B.C. 604); and also that when, in the following year, the king burnt the roll, and it was rewritten by Jeremiah, it was rewritten '*with additions*' (36:32). Although, therefore, these chapters no doubt, as a whole, reproduce the discourses delivered between 626 and *c*. 620, it is quite possible that they do not throughout reproduce them '*verbatim*', but that they are coloured in parts by allusions to the course of subsequent events.)

(1): (**2:1-4:4**). (*Probably shortly after* B.C. 626.) *The Verdict on Israel's History. The devotion and happiness of Israel's youth. Israel's ingratitude and defection. The bitter consequences of Israel's unfaithfulness. Israel's inveterate propensity to idolatry. These gods will give no help in time of need. Israel's persistent refusal to listen to her prophets. Judah compared to a faithless wife, whose promises of amendment are but as empty words. Judah contrasted unfavourably with Israel.* (*Vv*. 6-18 (in which Judah and Israel are '*contrasted*') seem to introduce a thought foreign both to 2:1-3:5, and to 3:19-4:4; and have probably been introduced here from a different context.) (* '**Judah**': So Sept. The Heb. text has, '*her faithless sister Judah*', which suggests an incorrect sense, as the pronoun can only naturally be understood of the subject in *v*. 9, which, however, is in fact not Israel, but Judah.) *An offer of pardon and restoration, addressed to Israel. The future glory of Jerusalem, in which Judah, as well as Israel, is ultimately to share. How Yahweh's gracious purpose towards His people had been frustrated* (*the sequel to* 3:1-5). *The prophet pictures Judah returning in penitence to Yahweh. Yahweh's reply to Judah's words: if Judah is truly penitent, the heathen will be brought to own Yahweh as their God. Let Judah begin a new life, before it is too late.*

(2): (**4:5-6:30**). *The approaching judgement. The foe is at the door; and Judah's heedlessness and sin are working out their natural consequences.* (The prominence in this prophecy of the foe from the north (cf. 4:6; 6:1, 22) makes it probable that it is somewhat later than 2:1-4:5, in which no such specific danger is referred to. The foe whom Jeremiah had in mind when he originally delivered the prophecy was in all probability the Scythians, a wild and fierce people, whose proper home was on the north of the Crimea, but who often made predatory incursions into distant parts, and who actually, Herodotus tells us (i. 105-8) overran Western Asia at about 625 B.C., and advanced through Palestine as far as Ashkelon, intending to invade Egypt. When, however, the prophecy was committed to writing, and, as it were, re-edited, in 604 (see above, p. 5), the descriptions were probably intended to refer to the Chaldaeans, who in the interval had become Judah's most formidable enemy, the phraseology being possibly modified in parts, so as to be more suitable: the 'lion' and 'destroyer of nations' in 6:7, for instance, are terms more applicable to an individual leader like Nebuchadnezzar than to a horde.) *A foe from the north is on his way, and will ere long fill the country with dismay. Description of the enemy's approach. The prophet, speaking in the people's name, describes the terror which thrills through him at the prospect of war. The reason of these woes. The prophet's vision of the desolation about to fall upon Judah.* (*'**formless and empty**': The two words found in Gen. 1:2: cf. Isa. 34:11 'and he shall stretch over it (Edom) the line of formlessness, and the plummet of emptiness.') *Judah's doom is irrevocable; no arts or blandishments will avail to divert the invader. Gladly would Yahweh have pardoned, had the nation shown itself worthy of forgiveness; but all, high and low alike, are corrupt. Let the appointed ministers of judgement, then, complete their work. The moral cause of the coming disaster; prophet and priest unite in the furtherance*

of evil. Description of the danger as drawing nearer. The completeness of the ruin. The cause in the corruption of the people. In vain has Israel been warned beforehand by its prophets. Renewed description of the invader (*cf*. v. 5:15-17). Jeremiah's report on the character of the people; all his efforts to refine them had been in vain. (*'**separated**': A fig. description of the vain efforts made by the prophet to remove the evil elements from his people. In refining, the alloy containing the gold or silver is mixed with lead, and fused in a furnace on a vessel of earth or bone-ash: a current of air is turned upon the molten mass (not upon the '*fire*'); the lead then oxidizes, and acting as a flux, carries away the alloy, leaving the gold or silver pure (J. Napier, '*The Ancient Workers in Metal*', 1856, pp. 20, 23). In the case here imagined by the prophet, so inextricably is the alloy mixed with the silver, that, though the bellows blow, and the lead is oxidized in the heat, no purification is effected: only impure silver remains.)

(**7-10**): (except 10:1-16): (A group of prophecies belonging probably to the early years (B.C. 608-5) of Jehoiakim's reign.)

(1): (**7:1-28***). Not the presence of Yahweh's Temple in Judah, but amendment of life and obedience to Yahweh's moral commands, is the condition of His favour and protection.* (The occasion seems to be the same as that of 26:1-9, which is assigned (*v*. 1) to the 'beginning of the reign of Jehoiakim' (B.C. 608-7).) Yahweh threatens to do to His temple in Jerusalem as He did formerly to His Temple at Shiloh. Yahweh will accept no intercession on behalf of His people; for it is wholly given to idolatry. Yahweh has demanded of His people not sacrifice, but loyalty to Himself, and obedience to His moral commands. But to these demands Israel has never responded. (*The words must be supposed to be spoken with irony and contempt. The burnt-offering was not eaten by the worshipper, but only parts of the peace-offering. Yahweh however cares so little for either, as offered by these idolatrous Israelites, that they may, if they please, eat both together; they are nothing really sacred, but only 'flesh.') (* When Jeremiah wrote, the priestly parts of the Pent. had in all probability not yet been combined with the rest of the Pentateuch, and the reference here is to the latter. Sacrifices are indeed enjoined in JE (Ex. 23:14-19), and Deuteronomy: but little stress is laid upon them; and the '*promises'* (as here, 'in order that it may be well with you') are annexed more generally to loyalty to Yahweh and the refusal to follow after other gods. See Ex. 15:26; 19:5, 6; 23:21 ff.; Deut. 28:1,2; and cf. Deut. 4:40, v. 33 (which particularly resembles *v*. 23'*b*' here), 6:3, 18; also 10:12-13.) *Nor will the people respond to them now.*

(2): (**7:29-8:3**). *Let the nation mourn over the idolatry which has caused Yahweh to cast off His people. A terrible judgement will overtake the people. Even the bones of the buried Israelites will suffer indignities: their graves will be opened and desecrated by the enemy.*

(3): (**8:4-17***). Judah's utter refusal to repent and return to Yahweh.* (*Or, '*hath made*' (it) 'of falsehood'. The priests gave 'törah', or 'direction,' on cases. The retribution of ceremonial or other usage submitted to them (Deut. 24:8 [where 'teach' means 'direct how to act'], Hag. 2:11-13 [render in v. 11 'Ask, now, 'direction' of the priests']); and they declare here that they possess the legitimate traditional body of directions, or 'law,' respecting religious practice (cf. 2:8, 18:18). Jeremiah replies that the scribes have falsified this body of directions, –exactly in what way we do not know: perhaps by claiming to have Yahweh's sanction for practices or ceremonial usages, of which in reality He did not approve.) which will fall upon them. Another description of the approach of the invader from the north.

(4): (**8:18-9:22; 10:17-25**). *Jeremiah bewails the desperate condition and prospects of his country. The corruption of society in Judah. The judgement upon this corruption. The desolation destined shortly to come upon Judah. The bitter consequences of Judah's abandonment of Yahweh. Let the mourning women come, and chant a dirge over Judah's fall.* (9:23-26): (Two short prophetic utterances, in no apparent connexion with the context, and probably (like 3:6-18) misplaced.) Only the right knowledge of Yahweh, and of His will for men, will profit a man. If Judah has only the circumcision of the flesh, it will be treated by Yahweh as no better than other nations. (10:1-16): No need to dread the gods of the heathen. (This section (10:1-16) interrupts the connexion (for 10:17-25 carries on the train of thought of 9:1-22); and in

all probability is the work not of Jeremiah himself, but of some later prophet, probably of one living in the latter part of the Babylonian captivity, when the exiles were in danger of being overawed by the elaborate idol-worship carried on by the Babylonians around them. Cf. the similar descriptions and arguments of the second Isaiah, Is. 40:19-22; 41:7, 29; 44:9-20; 44:5-7.) (9:26-10:6): Let Israel not be tempted to stand in awe of the idols of the heathen. An idol is a thing of nought: it is Yahweh who made heaven and earth. (10:17-25): (Continuation of 9:22). The prophet sees in spirit the capital invested by the foe, and bids the inhabitants prepare to depart into exile. Jeremiah, speaking in the name of the people, prays for a mitigation of the judgement.

(**11:1-12:6**): (11:1-8). (The date is apparently shortly after the discovery of Deuteronomy in Josiah's 18th year (B.C. 621).) Jeremiah is instructed to exhort the people to live in accordance with the Deuteronomic Law. Jeremiah instructed again to exhort the people to like effect, and to remind them of the consequences of disobedience. (11:9-17). (This part of the chapter belongs probably to the reign of Jehoiakim, when it had become clear (v. 10) that Josiah's reformation had led to no lasting results.) The present generation has returned to the sins of their forefathers, and the prophet therefore reaffirms against them the sentence of judgement. (* Viz. after the reformation (2nd Kings 23), following the discovery of the 'Book of the Law' (i.e. the discourses of Deuteronomy) in Josiah's eighteenth year, B.C. 621 (2nd Kings 22).) Yahweh will accept no intercession on behalf of His people; and hypocritical service will not avail to avert the doom. (11:18-12:6) Jeremiah's discovery of a plot formed against his life by the men of his native place, Anathoth; and the judgement pronounced by him upon them in consequence. Jeremiah is surprised at the prosperity enjoyed by the wicked; and demands upon the conspirators summary vengeance. His impatience is rebuked: he may have in the future still greater trials to endure.

(**12:7-17**): (The prophecy dates probably from c. 598 B.C., when, after Jehoiakim's revolt from Nebuchadnezzar, the territory of Judah was overrun by bands of Syrians, Moabites, and Ammonites (2nd Kings 24:1,2).) A lamentation on the desolation of Judah by its evil-disposed neighbours (v. 14). (The speaker is Yahweh; and the sorrow and reluctance with which He gives up His heritage are pathetically depicted.) Judah's evil-disposed neighbours will be taken into exile; but if they adopt from the heart Judah's religion, they mll be restored to their own lands.

(**13**): (Vv. 18,19 belong clearly to the reign of Jehoiachin (B.C. 597), the rest of the chapter dates, probably, from that of Jehoiakim (B.C. 608-597).) Jeremiah performs a symbolical act, illustrating the corrupt condition of the people, and its consequences. Explanation of the symbolical act. A parable declaring the disaster about to fall upon Judah. Take this message to heart betimes. A lamentation on the approaching fate of Jehoiachin (B.C. 597), and his Queen-mother, Nehushta. The prophet laments the disaster which the sins of Jerusalem are bringing upon her.

(**14-15**): A dialogue between the prophet and Yahweh, arising out of a drought in Judah. The distress of men and animals occasioned by the drought. The prophet, interpreting the drought as a sign of Yahweh's anger, utters a confession and supplication in the name of his people. Yahweh's reply: He will accept no intercession on behalf of the people. Jeremiah endeavours to excuse the people, laying the blame upon their prophets. Yahweh replies again: the prophets to whom Jeremiah refers have spoken lies in His name: and the doom of Jerusalem will not be deferred. Jeremiah, in more beseeching tones, renews his supplication and confession in the name of his people. The prophet's intercession is rejected even more decisively than before: the fate of Judah is sealed. Jeremiah laments the hard fate which has made him, through the message of evil which he bears, an object of ill-will to all men. Yahweh reassures him: The time will come when his enemies, crushed by the Chaldaean power, and with exile imminent before them, will come to implore his help. Jeremiah entreats Yahweh to interpose on his behalf: why should he be

persecuted for having delivered his message faithfully? Yahweh's final reply. Jeremiah, if he desires happiness and success, must turn back from following the false path of distrust and despair.

(**16:1-17:18**): Further predictions of the coming disaster; Jeremiah is not to be the father of a family: for a terrible end will ere long overtake the families of Judah. He is to take no part in either the domestic sorrows or the domestic joys of his people: for a time is coming in which there will be no place for either. The reason for these threatened judgements is the people's idolatry. A promise of ultimate restoration. (The two following verses recur (with slight verbal differences) in 23:7,8, where they form a suitable close to the preceding prophecy. It is hardly possible that they can have originally stood here at all; for the context, on both sides, relates to Judah's approaching exile, and vv. 16-18 continue the line of thought of vv. 10-13.) The fate which ere long will overtake the people. (Continuation of w. 10-13.) Yahweh is the prophet's hope and strength; and the time will come when He will be recognized, even by the heathen, as the true God. Meanwhile Judah will be taught by Yahweh, who it is that they have rejected. Judah's sin is indelible; and will be followed by condign punishment. It is useless to trust in man: Yahweh, to those who put their trust in Him and act righteously (vv. 9-11), is the sole source of strength in the hour of trouble. The prophet prays to be delivered from those who taunt and persecute him.

(**17:19-27**): An exhortation to observe the Sabbath.

(**18**): A lesson from the potter. As the potter, if the need arises, can change the vessel that he is making into another, so can Yahweh deal with His people: if it repents, He can withdraw His threats; if it does evil, He can revoke His promises. Let Judah, then, repent, in order that the threatened doom may be averted. But Judah refuses to repent; and so the judgement originally pronounced is re-affirmed. The people, resenting this unwelcome conclusion of the prophet's, propose to form plots against his life. Jeremiah's prayer that their plots against him may be frustrated.

(**19-20**): The lesson of the broken cruse, and its consequences. (The date, to judge from the distinctness with which Babylon is mentioned (20:4-6), will be after Nebuchadnezzar's victory at Carchemish (see on 25:1), though probably still in the reign of Jehoiakim, i.e. between 605 and 597 B.C.) Jeremiah, prophesying in the Valley of the son of Hinnom, teaches, by an effective symbolism, that the disaster, impending upon the nation, will be final and irretrievable. Jeremiah repeats in the court of the Temple the substance of what he had said in the Valley of the son of Hinnom. Pashhur, the superintendent of the Temple, has Jeremiah thrown into the stocks, on account of his predictions of disaster. After his release, Jeremiah again emphatically repeats his predictions, pointing them in particular against Pashhur himself. (*Pashhur and his friends represented a policy opposed to that of Jeremiah: they believed that fear of the Chaldaeans was groundless, and that with the help of Egypt Judah would be able to resist them successfully. The name here given to him is intended to describe partly the consternation of which he will be the centre, partly the consternation which he will experience himself, when the fatal consequences of his policy have become apparent to all in the fall of the city, and exile of the nation, at the hands of the Chaldaeans.) Jeremiah complains bitterly of his lot: he could not but give utterance to the Divine word burning within him, yet it had brought him nothing but hostility and misrepresentation. Nevertheless, he is sustained and encouraged by the conviction that Yahweh is with him, and will in the end grant him justice against his persecutors. A renewed outburst of grief and despair, which now wring from him the wish that he had never been born (cf. Job 3).

(**21**): Zedekiah, shortly after the Chaldaeans began to besiege Jerusalem (B.C. 588), inquires of Jeremiah respecting the issue of the siege. Jeremiah's reply: the city will be delivered into the hands of the Chaldaeans. The only hope of safety is to submit to the Chaldaeans. (*The policy here inculcated by

Jeremiah was due ultimately (cf. ch. 25 and the introduction to ch. 46) to his conviction of the role which the Chaldaeans were destined to play in history; but it seemed to many of his fellow-countrymen to be unpatriotic, and led shortly afterwards, indirectly, to his arrest and imprisonment (37:13 ff.), and to a demand for his death (38:2, 4 ff.).) A warning addressed to the royal house. Only by the strict observance of justice can the coming doom be averted. (Apparently a misplaced fragment. V. 12 is parallel in general thought to 22:3, 5, but is out of connexion with either 21:1-10 or 21:13-14.) Yahweh is against Jerusalem, and will punish her inhabitants for their wrong-doing. (A poetical epilogue to vv. 1-10.)

(**22-23**): Jeremiah's judgement on the kings and prophets of his time.

(1) (22:1-23:8). The kings. Exhortation to the king and princes to do justice in the land (cf. 2nd Sam. 8:15, 1st Kings 10:9), if they desire its continued prosperity. A lament on the approaching fall of the house of David. Jehoahaz (2nd Kings 23:31-35), who succeeded Josiah, but after a reign of three months (B.C. 608) was taken captive by Pharaoh Necoh, and carried into Egypt, where he died. Jehoiakim (2nd Kings 23:36-24:7: B.C. 608-597), whose selfish and oppressive luxury is contrasted bitterly with the just rule of his father Josiah. Jehoiachin (2nd Kings 24:8-16; 25:27-30), who, after a reign of three months, was carried captive to Babylon, with the flower of the nation, by Nebuchadnezzar (B.C. 597). A denunciation of the unworthy rulers of Judah, and promise that Yahweh will raise up faithful rulers in their place. A promise of the ideal King, or 'Messiah.' Those now in exile will have a share in these promised blessings; and the memory of their deliverance will eclipse that of the Exodus from Egypt.

(2) (23:9-40). The prophets. The judgement to come upon both prophet and priest. Concerning the prophets. The prophets of Jerusalem are worse than were formerly the prophets of Samaria. A warning not to listen to their delusive promises of peace: Yahweh has not sent them. Yahweh's purpose of judgement upon the wicked. (vv. 19-20 recur, with unimportant differences, in 30:23,24; and it is doubtful if they are here in their original place. If they are, they will be intended as an announcement of Yahweh's real purpose, as contrasted with those made by the false prophets, v. 17. vv. 21-22 carry on the thought of vv. 16-18.) Yahweh sees and knows what these prophets do; and will punish them accordingly. The word massä ('*oracle*,' '*burden*'), which was applied mockingly to the prophecies of the true prophets, to be no more used in Judah. (To understand the following paragraph, it is necessary to remember the double sense of the Heb. 'massä'. 'Massä' means something '*lifted*' or '*taken up*', i.e. either literally a burden, or fig. something 'taken up' upon the lips, a 'solemn utterance', or 'oracle' (see IRVm. of 2nd Kings 9:26 [where '*uttered*' is lit. '*took up*']. Is. 13:1; 15:1, etc.). It seems that on account of Jeremiah's prophecies being so constantly of coming disaster, this term was applied to them derisively in the sense of '*burden*', and hence it is forbidden to be in future used in Judah: people are not to ask a prophet, '*What* 'massä' *have you*? ' but 'What hath Yahweh answered'? or 'What hath Yahweh said?' At the same time Yahweh retorts the people's word upon themselves by saying, 'Not My words, but you yourselves, are the "burden"; and I will no longer be burdened with you; I will cast you from Me!')

(**24**): The different characters and destinies of the Jews taken into exile with Jehoiachin (B.C. 597), and of those remaining in the city with Zedekiah, as symbolized by two baskets of figs, seen by Jeremiah in a vision. (*In explanation of the contrast here drawn between the two sections of the people, see the Introduction, p. xxx Ezekiel agrees with Jeremiah in judging Zedekiah and the Jews left with him in Jerusalem unfavourably (ch. 12; 17:1-21; 21:25-27; ch. 22), and in fixing his hopes for the future upon the exiles with Jehoiachin (11:17-21; 20:37, 38).)

(**25**): The Babylonian supremacy foretold. (Jeremiah, in accordance with the view to which he was led by the defeat of the Egyptians at Carchemish, B.C. 605 (see the Introduction to ch. 46), that the Chaldaeans were destined to become the rulers of Western Asia, declares here, first that Judah and the surrounding nations (vv. 1-14) will be subject to them for seventy years (70), and afterwards that the then known world

generally (vv. 15-38) will fall into their hands.) How the people had refused to listen to the warnings of the prophets. Judah, therefore, not less than the neighbouring countries, will be laid waste, by the Chaldaeans, and be subject to them for seventy years (70). (*vv. 12-14, or, in any case, vv. 13-14, cannot have formed part of the original prophecy of Jeremiah delivered in the fourth (4th) year of Jehoiakim, but must have been added when the book of Jeremiah was completed, and stood substantially in its present form. For (1) vv. 15, 16 (notice '*For*') give the reason, not for vv. 12-14 (the punishment, after seventy years, of Babylon), but for v. 11 (the subjugation of Judah and surrounding nations to Babylon); and (2) the terms of v. 13 presuppose the completion of Jeremiah's book, and in particular the inclusion in it of the prophecy against Babylon in 50:1-51:58, which, in all probability, is not by Jeremiah at all, and, even if it is, was certainly not incorporated in the book of his prophecies till long after B.C. 604 (the short prophecy against Babylon in 51:59-64 is assigned by its title to the fourth (4th) year of Zedekiah, B.C. 593). V. 12 is based most probably upon 29:10, and (at the end) upon 51:26, 62; v. 13 refers expressly to the prophecies against the nations contained in chaps, 46-51, and esp. to chaps. 50-51; v. 14 is based upon xxvii. 27:7'*b*', and 50:29, 51:24. Cf. Davidson, in Hastings' '*Dict. of the Bible*', ii. p. 574.) Jeremiah (in a vision) gives the cup of Yahweh's fury to the nations to drink. A figurative and hyperbolical description of what Yahweh will accomplish in the world by the agency of the Chaldaeans. Let kings and nobles wail over the doom that is about to fall upon them.

(**26**): Jeremiah, warning the people publicly that, unless they mend their ways, the Temple will share the same fate which of old befel the sanctuary of Shiloh, escapes narrowly with his life. (The occasion is generally considered to be the same as that which forms the subject of ch. 7, ch. 7 reporting more fully what Jeremiah said, and this chapter describing at length what is not mentioned in ch. 7, the personal consequences to Jeremiah himself. V. 1 fixes the date to B.C. 608, or shortly after.) The warning addressed by Jeremiah to the people. Jeremiah is attacked on account of what he had said by the priests and prophets opposed to him. He is saved from death only by the intervention of the princes and the people, who endorse his plea that he has simply spoken as Yahweh had commanded him. Certain elders also recall the very different treatment accorded a century before to Micah, when he announced the coming destruction of Jerusalem and the Temple. Jeremiah thus escapes with his life; but Uriah, a prophet like-minded with him, falls under the displeasure of the king, and is put to death.

(**27-29**): (Jeremiah, on three separate occasions, insists that there is no prospect of a speedy deliverance from the yoke of the king of Babylon, or of a speedy return of the sacred vessels which Nebuchadnezzar had carried away with Jehoiachin in 597 to Babylon.)

(1) (27). The yoke of the king of Babylon not yet to be broken. (In the fourth (4th) year (see 28:1) of Zedekiah (B.C. 593), the kings of Edom, Moab, the Ammonites, Tyre, and Zidon, having invited Zedekiah to join them in revolting from Nebuchadnezzar, Jeremiah sends to warn them of the futility of making any such attempt.) The warning sent to the five kings. Jeremiah addresses a similar teaming to Zedekiah. The prophets who promise the speedy restoration of the sacred vessels delude the people with false hopes: even the vessels still left in Jerusalem will also be carried away, and restored only in a still undetermined future.

(2) (28). No hope of a speedy restoration of the sacred vessels. Hananiah, one of the prophets alluded to in ch. 27, announces that within two years the yoke of the Chaldaeans will be broken: the sacred vessels will then be restored, and the exiled Jews will return. (*For the restoration of various gold and silver bowls, etc., by Cyrus in 536, see Ezr. 1:7-11. The pillars, the brasen sea, and the bases (v. 19), were never restored, for these, being too heavy to be transported entire to Babylon, were broken up by the Chaldaeans before being removed from Jerusalem (52:17).) Jeremiah meets Hananiah's promises with an emphatic contradiction.

(3) (29). The letter sent by Jeremiah to the exiles in Babylonia, exhorting them to settle down where they are, and not to listen to the prophets who promise them a speedy return to Judah. Settle down contentedly in your new home. Give no heed to the prophets who promise a speedy return to Judah. For no restoration will take place till the seventy (70) years of Babylonian domination are ended, when those now in exile with Jehoiachin will turn to Yahweh, and He will bring them back (cf. 24:5-7). For Zedekiah and the Jews left with him in Jerusalem are beyond hope of amendment, so that they will go into exile and remain there permanently (cf. 24:8-10). (*Vv. 16-20 are not in the Sept., and may not have formed part of Jeremiah's original letter. The digression on the fate of the Jews in Jerusalem seems out of place in a letter of advice written to the exiles in Babylonia; and it is possible that, in the recension of his letter which found its place in the Heb. text of his book, it was not reproduced with literal exactness, but expanded in parts with additions taking account of the Jews in Jerusalem as well as of those already in exile.) But the false prophets in Babylonia, who fill you with vain hopes of restoration, will meet with an untimely end. (*This verse stands here in Lucian's text of the Sept. (which contains vv. 16-20): in the ordinary text of the Sept. (which is without w. 16-20), also, it of course stands immediately before v. 21. In the Heb. text it stands before v. 16, where it yields no sense agreeable to the context (for it cannot give a reason for anything contained either in vv. 10-14 or In vv. 16-19); standing before vv. 21-23, it gives the reason why the exiles are to listen to what is said in these verses.) Shemaiah, one of the false prophets in Babylonia, displeased by this letter of Jeremiah's, writes to Jerusalem, with the view of procuring the prophet's arrest.

(**30-33**): Prophecies and promises of restoration.

(1) (30). Judah, though she has suffered greatly for her sins, will nevertheless be restored; her exiles will return, and Jerusalem will be rebuilt. A day of judgement is coming upon the world, out of which, however, Israel will be delivered. Israel, for her sins, has suffered greatly: ruin and exile have fallen upon her: but now Yahweh will heal her wounds, and she will be freed from her oppressors. The exiles will return, Jerusalem will be rebuilt, and again enjoy prosperity, under the rule of an independent prince of David's line. The approach of the judgement upon the wicked.

(2) (31). A promise of restoration to the Israelites of the northern kingdom. The prophecy of the New Covenant. The territory of Ephraim to be again re-peopled and cultivated. Ephraim's happy return from exile. The prophet hears in imagination Rachel, the mother of Joseph and Benjamin, bewailing from her grave near Ramah the exile of her sons: but Yahweh bids her stay her grief; there is still hope for her sons' return. The ground of this hope is Ephraim's penitence, which enables Yahweh to welcome his prodigal home with affection. Let exiled Ephraim, then, bethink herself of her journey homewards. Judah, also, will be restored, as well as Ephraim. Yahweh will then be watchful over His restored people; and will so transform the constitution of society that, whereas now the children suffer for their fathers' sins, then the bitter consequences of sin will be confined to the sinner. The prophecy of the New Covenant. Israel, in the ideal future, is to be ruled, not by a system of observances imposed from without, but by a law written in the heart, a principle operative from within, filling all with the knowledge of Yahweh, and prompting all to ready and perfect obedience. Two solemn promises of the national permanence of Israel. Jerusalem will be rebuilt, even beyond its former limits, and be holy to Yahweh.

(3) (32). Jeremiah, in full confidence of his people's restoration, redeems some land belonging to his family at Anathoth. (In the second year of the siege of Jerusalem (B.C. 587), Jeremiah's cousin comes to him, offering him the redemption of some land belonging to him at Anathoth. Jeremiah, seeing in this a divine sign, or omen, that, though the exile of the nation was imminent, the Jews would still once again possess the soil of Benjamin and Judah, redeems the land, and takes special precautions to ensure the preservation of the title-deeds, vv. 1-15. In vv. 16-25 Jeremiah records how his heart afterwards misgave him and in vv. 26-44 how he was reassured by Yahweh.) Jeremiah redeems the land belonging to his cousin at Anathoth. Appearances were so strongly against such hopes, that Jeremiah's heart misgave him;

and he casts himself upon Yahweh in prayer. (*The double deed may perhaps be explained from a Babylonian custom. Contracts stamped upon clay tablets have been found, namely, in Babylonia, enclosed in an envelope of clay, on the outside of which an exact duplicate of the contract was impressod (see an illustration in Maspero, 'The Dawn of Civilization', p. 732): if in course of time any disagreement arose, and it was suspected that the outside text had been tampered with, the envelope was broken in the presence of witnesses to see if the inside text agreed with it or not. Earthen jars containing such duplicate contracts have been excavated at Nippur (Peters, Nippur, ii. 198).) Appearances were so strongly against such hopes, that Jeremiah's heart misgave him; and he casts himself upon Yahweh in prayer. Yahweh's reply. Jerusalem has indeed abundantly merited the judgement now breaking upon it. Nevertheless, Yahweh will, as He has promised, bring back His people from their exile, and give them a new heart, to serve and please Him continually.

(4) (33). Further promises of future restoration. The land now desolate will then be re-inhabited; and the signs of joy and life will be manifest everywhere in it. A promise of the ideal king or '*Messiah*,' and of the perpetual permanence both of the Davidic dynasty, and of the Levitical priesthood. (Vv. 14-15 are repeated, with slight variations, from 23:5-6. The entire section, vv. 14-26, is not in the Sept.) A renewed promise of the permanence of the Davidic dynasty, and the Levitical priesthood. Yahweh will never cast off His people, or bring to an end the rule of the seed of David.

(**34**): (Incidents during the siege of Jerusalem by the Chaldaeans (B.C. 588-6).)

(1) Jeremiah declares to Zedekiah the issue of the siege, and the king's own future fate.

(2) The people, when the siege began, had sworn solemnly to obey the law, and emancipate their Hebrew slaves, but had afterwards, when the siege was temporarily raised, disowned the obligation. Jeremiah rebukes them for their disrespect towards Yahweh, and breach of faith. Yahweh will emancipate them from His own service and protection unto destruction; and the Chaldaeans will ere long return, and take the city.

(**35**): Jeremiah and the Rechabites. (Towards the close of the reign of Jehoiakim, in consequence of the territory of Judah being overrun by marauding bands of Chaldaeans, Syrians, and others, the family of the Rechabites, who had hitherto lived a nomad life in tents, took refuge in Jerusalem; and Jeremiah, from the example of their staunch adherence to the precepts of their ancestor, points a lesson for his own countrymen.) (*The Rechabites were a subdivision of the Kenites (1st Chron. 2:55), a nomad tribe early associated with Israel, settled afterwords in the S. of Judah (Jud. 1:16, 1st Sam. 15:6, cf. 27:10).)

(**36**): (How Jeremiah's prophecies were first committed to writing.) In the fourth (4th) year of Jehoiakim (B.C. 604), Jeremiah is commanded to write down all the prophecies which had been uttered by him during the past twenty-three (23) years. He dictates them accordingly to Baruch, and directs him to read them publicly in the Temple. In the following year Baruch reads the roll in the Temple. Some of the princes, hearing of its contents, have it read again to them selves, and resolve then to inform Jehoiakim about it. (*Heb. '*the scribe*'. The king's '*scribe*,' or, as we should say, '*secretary*' (1st Kings 4:3 '*al*'., RVm.), was an important minister of state: see 1st Kings 4:3; 2nd Kings 12:10, Isa. 37:2. It was the secretary, Shaphan, here mentioned, who, 18 years before, brought and read Deuteronomy to Josiah, after it had been discovered by the high priest, Hilkiah, in the Temple: see 2nd Kings 23:3, 8, 9-11, 12, 14. Gemariah was the brother of Ahikam, who had befriended Jeremiah a few years previously (26:24).) Jehoiakim orders the roll to be brought and read before him. Enraged by its contents, he cuts it in pieces, and burns it in the fire. Jeremiah is commanded to rewrite the roll of his prophecies; and to announce to Jehoiakim the failure of his dynasty and his own ignominious death. The roll, with many additions, is rewritten by Baruch at Jeremiah's dictation.

(**37-38:28'*a*'**): (The personal history of Jeremiah during the siege of Jerusalem by the Chaldaeans (B.C. 588-6): his arrest on a charge of deserting to the enemy; his confinement, first in a dungeon in the house of Jonathan, the king's secretary, then in the guard-court, after that, in an underground cistern, and lastly in the guard-court again; and his interviews with Zedekiah.) Introductory note on the accession and policy of Zedekiah (B.C. 597-586). The Chaldaeans being obliged to raise the siege, Jeremiah, in reply to an enquiry addressed to him by the king, declares that they will soon return and take the city. He is arrested as a deserter; and thrown into a dungeon in the house of Jonathan, the king's secretary. Jeremiah tells Zedekiah that he will fall into the hands of the Chaldaeans. He is removed from the dungeon, and placed in honourable confinement in the guard-court, adjoining the royal palace. (*Shaphan, who was '*secretary*' 17 years before, under Jehoiachin (36:10), was thus no longer in office. If he was not dead, he may have been carried off to Babylon with Jehoiachin and the other ministers in 597 (24:1).) Jeremiah is accused before Zedekiah of high treason; and cast into a disused underground cistern, in the house of one of the royal princes. Ebed-melech, a foreign eunuch employed in the palace, obtains permission from Zedekiah to remove Jeremiah from the cistern. Zedekiah again consults Jeremiah secretly; and is again told by him that his only hope of safety is to surrender Jerusalem to the Chaldaeans. Zedekiah enjoins Jeremiah not to say anything to the princes about the conversation which they had had together.

(**38:28'*b*'-39:3, 14**): The favour shown to Jeremiah by the Chaldaeans after the capture of Jerusalem. He is entrusted to the care of Gedaliah, son of his friend Ahikam (26:24), and allowed to retire to his own home. (The narrative is interrupted by particulars respecting the capture of the city, and incidents following it (39:1-2, 4-13: see the notes on vv. 1 and 4). (*Vv. 1-2 interrupt the connexion, –not only (in v. 1) going back to the beginning of the siege, but being inserted in the middle of a sentence,– in a manner which shows that they must originally have been a marginal gloss on the words '*Jerusalem was taken*,' added to explain how this came about. In substance the verses are an abridgement of 2nd Kings 25:l-3'*a*', 4'*a*' (–Jer. 52:4-6'*a*', 7'*a*').) (*Vv. 4-13 are omitted in the Sept., probably rightly. Vv. 4-10, containing particulars of what happened after the capture of the city, –in fact (see 2nd Kings 25:8 –Jer. 52:12) a month afterwards,– are abridged from 2nd Kings 25:4 (second and following clauses), 5-7, 9-12, in the purer and more original text preserved in Jer. 52:7, 8-11, 13-16. The verses were probably (like vv. 1,2) inserted where they now stand, long after the rest of the narrative was completed. It is doubtful also whether vv. 11-13 form part of the original narrative here: not only are they also absent in the Sept., but v. 11 and v. 13 both attach badly to v. 3; Nebuzaradan, the principal officer in vv.11, 13, is not mentioned at all in v. 3, and Jer. 52:12 shows that he did not come to Jerusalem till a month after the city had been taken.
What we expect to find after 38:28 is an account of what happened to Jeremiah after the capture of Jerusalem; and this is contained in 28:6; 39:3, 14.) (*Gedaliah was thus son of the Ahikam, who, some twenty (20) years before (26:24), had been instrumental in saving Jeremiah's life.) Jeremiah, in Yahweh's name, promises safety to Ebed-melech, who had rescued him from the cistern (38:7-13), in the day when Jerusalem is taken. (Vv. 15-18 form evidently a supplement to ch. 38. They relate to a period anterior in date to the capture of Jerusalem (39:1-14), while Jeremiah was confined in the guard-court (38:13, 28).)

(**40-44**): (Events in Jeremiah's life after the capture of Jerusalem by the Chaldaeans. The appointment of Gedaliah as governor of Judah; his murder by Ishmael; Johanan and the other Jews with him oblige Jeremiah to migrate with them into Egypt.) Jeremiah is released by Nebuzaradan, and allowed to go where he pleases. He joins Gedaliah (whom Nebuchadnezzar had made governor of Judah) at Mizpah. Ishmael, the son of Nethaniah, a member of the royal family, Johanan, the son of Kareah, and other Jews (including many who had been in exile), join Gedaliah at Mizpah. Johanan warns Gedaliah against Ishmael. Gedaliah is murdered in Mizpah by Ishmael. Seventy (70) men, journeying to Mizpah, are murdered by him likewise. Ishmael, taking forcibly with him the other refugees, starts to cross over to the Ammonites, but is

overtaken by Johanan at Gibeon, and obliged to flee with the loss of his captives. Johanan and his companions, with the refugees recovered from Ishmael, withdraw to Bethlehem, intending eventually to find a home in Egypt. Johanan and the people with him consult Jeremiah, promising faithfully to do whatever he may tell them. Jeremiah, in Yahweh' s name, earnestly dissuades them from migrating into Egypt, declaring that, if they do so, destruction will assuredly overtake them. Johanan and his companions refuse to listen to Jeremiah's words; and proceed to Egypt, taking both Jeremiah and Baruch with them. Upon the arrival of the refugees at the border-city of Tahpanhes (Daphnae), Jeremiah, before the royal palace, foretells the future conquest of Egypt by Nebuchadnezzar. Jeremiah rebukes the Jews resident in Egypt for continuing the idolatries practised by their forefathers, which had been the cause of Jerusalem's ruin. The remnant of Judah, who have taken refuge in Egypt, will perish there; at most a mere handful will ever return to Judah. The Jews who worshipped the queen of heaven reply that, as long as they had worshipped her, prosperity had attended them, but it had now ceased. Their prosperity had ceased, Jeremiah replies, not because they had neglected the queen of heaven, but because of Yahweh's anger with them for worshipping her at all. Jeremiah repeats his previous declaration that of the remnant who have taken refuge in Egypt, all but a mere handful will perish there. And points to the approaching fall of Pharaoh Hophra, as a sign witnessing to the truth of his prediction. (*Pharaoh Hophra (called by the Greeks Apries) reigned from B.C. 590 to B.C. 571. He was deposed by a military revolution; and Amasis (into whose hands he fell, and who ultimately succeeded him) delivered him over to the Egyptians, by whom he was strangled (Herod, ii. 161-163, 169).)

(**45**): Words of mingled reassurance and reproof, addressed to Baruch, in the depression and disappointment which overcame him, after writing the roll of the fourth (4th) year of Jehoiakim. (A supplement to 36:1-8.) (*I.e. the words forming the roll of Jeremiah's prophecies, written by Baruch, at Jeremiah's dictation, in the fourth (4th) year of Jehoiakim, B.C. 605 (36:1-4); and containing predictions of disaster for Judah, and (25:15-38) Western Asia generally.) (*Baruch is reminded that the age is one in which he must not expect great things for himself, but must be content if he escapes with his bare life; even Yahweh (v. 4) is obliged to destroy the work of His own hands.)

(**46-51**): Prophecies against the nations.

(1) (46-49). (* Nebuchadnezzar was not yet actually 'king' of Babylon, though he became so a few months afterwards; see the writer's 'Daniel' (in the 'Cambridge Bible'), pp. xlix. 2. The fourth (4th) year of Jehoiakim is in 25:1 equated with the first (1st) year of Nebuchadnezzar (B.C. 604): so it seems that the battle of Carchemish took place really in the previous year, 605.) (Pharaoh Necho (B.C. 610-594), an ambitious and aspiring prince, essayed to add Syria, and the neighbouring parts of Asia, W. of the Euphrates, to his dominions. As he was marching through Palestine to effect his purpose, Josiah, attempting to turn him back, met his death at Megiddo (B.C. 609). Three months later Necho is mentioned as being at Riblah, in the land of Hamath, some seventy (70) miles N. of Damascus (see 2nd Kings 23:29, 33). Some years afterwards (B.C. 608), he set out with a large army, and joined battle with Nabopolassar, the king of Babylon, at Carchemish, the great commercial city and fortress, commanding the principal ford of the Euphrates, by which armies marching to and fro between Babylon and Palestine, or Egypt, regularly crossed the river, about 260 miles N.N.E. of Damascus. There his army was completely defeated by Nebuchadnezzar, acting as general for his father, Nabopolassar. This defeat of the Egyptians at Carchemish was politically the turning-point of the age. Jeremiah at once saw that the Chaldaeans were destined to become the rulers of Western Asia (cf. ch. 25); and his sense of this led him to come forward with the doctrine, –which to many of his fellow-countrymen seemed unpatriotic,– that the safety of Judah was to be found in submission to the Chaldaean supremacy (21:1-10; 27:5-8, 12, etc.). The group of prophecies contained in chaps, 46-49, except the one on Elam (49:34-39), which is assigned by its title to a later period, reflect the impression which Nebuchadnezzar's successes made upon the prophet: he

pictures not only Egypt, but also the Philistines, Moab, Ammon, Edom, Damascus (all of whom had in the past been often unfriendly to Israel), and even the more distant Kedar, as one after another succumbing helplessly before the invader." Chapter 25 may be regarded as an introduction to these prophecies: it acquaints the reader with Jeremiah's general view of the political situation, which is then illustrated, and poetically developed, with reference to particular countries, in the present prophecies. Probably, in the original form of the book of Jeremiah, these prophecies followed immediately after chapter 25, from which they are now separated by the mainly biographical matter contained in chapters 26-45) (*It ought, however, to be mentioned that most recent authorities on Jeremiah, including even A. B. Davidson (Hastings' '*Dict. of the Bible*', ii. 573'*b*'), are of opinion, partly upon grounds of difference of literary style, partly on account of the nature of their contents, that chaps. 46-49 are either wholly (Stade, Wellhausen, Duhin), or in part (Giesebrecht, Kuenen, Davidson), not Jeremiah's. Gieseb. accepts only chaps, 47, 49:7-8, 10-11, and perhaps 13, and a nucleus in 46:3-12. But, though the prophecies may have been amplified in parts by a later hand (or hands), it is doubtful whether there aro sufficient reasons for reducing the original nucleus to such small dimensions as these. Kuenen ('*Einl*'. § 56. 9-11) accepted the whole, except 46:27 f. (= 30:10 f.), and certain parts of chap. 48 (see the note on 48:1). Cornill, while allowing that there are parts which either upon the grounds mentioned above, or on metrical grounds, must in his judgement be rejected, argues strongly against the rejection of the whole, and accepts himself 46:3-26 (Egypt), and substantial parts of most of the other prophecies. On 50:1-11, 58, see the note prefixed to 50:1.) Egypt's defiant ambition checked and humbled at the battle of Carchemish. Let the warriors arm themselves, and advance to the fight! Hardly has the prophet said these words, when he sees the Egyptians already in flight. Egypt's boasts of conquest will come to nought: in vain will she endeavour to recover herself after her defeat. (The prophecy vv. 14-26 seems naturally to be the sequel to vv. 3-12; though Cornill has urged that it may be later, and belong to the period of Jeremiah's residence in Egypt (43:7 ff.), to which 43:10-13 (shortly after 586), foretelling Nebuchadnezzar's invasion and conquest of Egypt, also belongs. Nebuchadnezzar did in fact invade Egypt in 568: see the note on 43:13.) An imaginative description of the invasion of Egypt by the Chaldaeans, and of the collapse of the power of Egypt before them. A message of encouragement addressed to Israel. (Vv. 27, 28 are nearly identical with 30:10,11. As vv. 14-26 seem to be of the same date as vv. 3-12 (608), they can hardly be here in their original place; for they imply that the exile has begun, and contrast too strongly with the tone of menace, in which in 605-4 (25:8-11) Jeremiah was expressing himself. Probably the two verses were handed down independently; and were placed by a compiler in ch. 30 on account of their being germane there to the context, and also added here as a suitable counterpart to vv. 14-26.) On the Philistines. How the land of the Philistines will be wasted by the Chaldaeans.

(**48**): (On Moab). (The territory occupied by Moab was the elevated and rich plateau on the E. of the Dead Sea. Originally (Num. 21:26) the Moabite territory extended as far N. as Heshbon, to the N.E. of the Dead Sea (see on v. 2); but the Israelites, after their conquest of the country E. of Jordan, considered the territory N. of the Arnon (which flows down through a deep gorge into the Dead Sea at about the middle of its E. side) to belong to Reuben (Josh. 13:15-21), and regarded the Arnon as the N. border of Moab. But Reuben did not ultimately remain in possession of the district allotted to it; and so here, as in Isa. 15-16, many of the cities assigned in Josh. 13:15-21 to Reuben are mentioned as occupied by Moab.) The desolating invasion about to break upon Moab; and the flight of its population. (*For most of the places mentioned in this chapter, see Num. 32:3, 34-38, Josh. 13:16-19, 21:36-7, and Isaiah's prophecy on Moab, chaps. 15-16. In vv. 5, 29-38, there are numerous verbal reminiscences from Isa. 15-16.....) Moab has for long been left unmolested in his land; but now his security will be rudely disturbed. Moab is utterly crushed and helpless; the entire country is at the invader's feet. The pride of Moab is humbled; her vineyards and winepresses are ruined; and the whole land is given over to mourning. The final doom of Moab.

(*49*): (On the children of Ammon). The Ammonites are threatened with retribution for taking to themselves the territory of Gad. (*The territory of Gad was on the E. of Jordan, from Heshbon at least as far N. as the Jabbok (cf. Josh. 13:14-28; Num. 32:34-36; but the details do not entirely agree; see 'Gad' in Hastings' 'Dict. of the Bible'): the Ammonite territory was on the E. of this, their principal city Rabbah (called by the Greeks, from Ptolemy Philodelphus, 'Philadelphia', now ' Ammän), on the upper course of the Jabbok, being 14 miles NE. of Heshbon, and 24 miles E. of the Jordan.)

(On Edom). (On Damascus).

(2) (50:1-52:58). On Babylon. (A long and impassioned prophecy against Babylon. The time of her end is approaching, when the violence done by her to Israel will at length be avenged (50:17 f., 33 f.; 51:24, 34-36): a people from the north, even the Medes, are about to be stirred up against her: again and again the prophet with eager vehemence summons them to begin the fray, while he bids the Jewish exiles escape betimes from the doomed city, the future fate of which he contemplates with manifest delight. The date will naturally be shortly before B.C. 538, when the conquests of Cyrus began to kindle the hopes of the exiles, and to mark him out as their coming deliverer (Isa. 41:2, 25; 44:28, etc.). The prophecy cannot be Jeremiah's. According to 51:59,60, its date, if it were Jeremiah's, would be the fourth (4th) year of Zedekiah (B.C. 593). But (1) the 'historical situation' presupposed by the prophecy is not that of B.C. 593, but much later: the Temple is alluded to as having suffered violence (50:28; 51:11, 51), the Jews are in exile (50:4 f., 17; 51:34), and the end of Babylon is approaching rapidly (50:8 f.; 51:6, 45 f.). Then (2) the point of view is not that of Jeremiah either in or about 593 B.C.: Jeremiah at that time, as we know from chaps, 27-29, was earnestly opposing the prophets who promised that the yoke of Babylon would speedily be broken, and was exhorting the exiles to settle down contentedly in their new home: but the prophet who speaks in 50:1-51:58 declares confidently that the fall of Babylon is close at hand, and does his utmost to inspire the exiles with the hope of a speedy release. And (3) the prophecy is animated by a temper which is not Jeremiah's. The vein of strong feeling against the Chaldaeans which pervades it, and the satisfaction shewn at the prospect of their approaching fate, are not consistent with Jeremiah's repeatedly avowed conviction that the Chaldaeans were the agents appointed by Providence for the punishment of Israel's sin –a work which in 593 was not yet accomplished. There breathes in this prophecy the spirit of an Israelite, whose experiences had been far other than Jeremiah's, who had smarted under the painful yoke of the Chaldaeans (cf. Isa. 47:6 f., 52:3), and whose thoughts were full of vengeance for the sufferings which his fellow-countrymen had endured at their hands. The prophecy must have been the work of a prophet familiar with Jeremiah's writings, and accustomed to the use of similar phraseology, who wrote shortly before the fall of Babylon (B.C. 538), from the same general standpoint as Isa. 13:2-14:23; 40-66. In later times, it seems, the prophecy came to be attributed to Jeremiah, and was identified with the '*scroll*' sent by him to Babylon, of which we read in 51:59-64: a late editor of the book of Jeremiah thus prefixed it to 51:59-64, at the same time adding the title, and also 51:60'*b*', for the purpose of identifying the prophecy with the contents of the scroll.

The prophecy is remarkable for the many reminiscences, and even (50:40, 41-43, 44 46; 51:15-19) excerpts from other prophecies, contained in it; the more striking instances are pointed out in the notes. The frequency with which, instead of the subject being developed regularly, the same thought is again and again reverted to (as 50:3, 9, 25, 41; 51:1f., 25; 50:14, 21, 26, 29; 51:11f, 27; 50:8; 51:6, 45, 50; 50:12, 39f.; 51:26'*b*', 29'*b*', 37, 43), is due probably to the torrent of impetuous feeling by which the prophet is carried along.

The doom impending upon Babylon. Yahweh's purpose to bring a great host of nations against Babylon. The foe invited to begin the attack. A promise of restoration and pardon to Israel. Renewed invitation to the foe to attack Babylon. The prophet's exultation over her fall. Babylon will be compelled to let her captives go. The doom imminent upon Jerusalem. Description of the invader. Renewed announcement of the approaching doom of Babylon: let Israel hasten to leave her. The foe again invited to attack Babylon. Yahweh's power contrasted with that of idols. Yahweh is against Babylon. The nations summoned to

attack Babylon: its capture by its assailants. The injuries done to Israel shall at last be avenged. The final end of Babylon. Let Israel hasten to leave the doomed city. Yahweh's final word of judgement upon Babylon.

(3) (51:59-64). Jeremiah, in the fourth (4th) year of Zedekiah (B.C. 593), by the hand of Seraiah, reads Babylon her doom. (The predictions contained in this narrative (vv. 62-64) do not either display the animus, or imply the historical situation, of 50:2-51:58; there is thus no inconsistency in supposing Jeremiah to be their author. A simple, unimpassioned declaration of the future end of Babylon is not inconsistent with Jeremiah's attitude at the beginning of Zedekiah's reign (cf. the limit of seventy (70) years assigned to Babylonian rule, and the promise of restoration afterwards, in 29:10), and the symbolical action of v. 63 is analogous to those narrated in 13:17; 19:1, 10; 27:2; 43:9.)

(**52**): (1) The capture of Jerusalem by the Chaldaeans, and exile of its inhabitants. (Vv. 1-27 are excerpted from 2nd Kings 24:18-25:21: vv. 28-30 are taken by the compiler from some independent source. The entire account was probably added here for the purpose of shewing how Jeremiah's principal and most constant prediction was fulfilled. The text of vv. 1-27 has, in several places, been preserved here more purely than in Kings. Vv. 4-11, 13-16, have occurred already slightly abridged, in 39:1-2, 4-10.) (* '*seventh*': Read, probably, `*seventeenth*`. This would be the year in which the siege of Jerusalem was begun (comp. v. 4 with v. 12): the reference appears to be to the men of Judah taken prisoners (as opposed to those out of Jerusalem, v. 29). The items given do not include the numbers taken into exile after the capture of Jerusalem (in Nebuchadnezzar's nineteenth (19th) year).)

(2) The favour shown by Evil-Merodach to Jehoiachin. (Excerpted from 2nd Kings 25:27-30.) (*'Evil-Merodach': Pronounce, Evïl. The name means '*man of Marduk*' (50:2), in Babylonian '*Amilu-Marduk*'. He succeeded Nebuchadnezzar and reigned for two years [B.C. 561-559).)

9: The Book of Jeremiah the Prophet. Charles Rufus Brown, D.D. Newton Theological Institution. American Baptist Pub. Soc. Phil. (1907).gs (Brown's work is thorough & defers often to others when appropriate, especially to Driver.)

I. {{ "The Historical Background of Jeremiah's Ministry.

The general situation in Western Asia has changed since Isaiah lived and preached, and soon after Jeremiah's call Babylonia took the place of Assyria as the great world-empire. Among the nations whose general history is important and interesting from the point of view of Jeremiah and his times three stand out in boldest relief: Egypt, Babylonia, and Assyria; and the mutual relations of these three we must hold in mind. Babylonia we must call the oldest country, Egypt next, and Assyria the youngest. The two great world-powers in ancient times were Babylonia and Egypt, and the rule of Assyria for seven centuries, powerful as it was, and terrible as were her rulers, was hardly more than an episode from the point of view of all the centuries. During the Babylonian-Egyptian wars, at the time when Egypt had reached the height of her glory, say 1500 B.C., Assyria was colonized from Babylonia and about 1300 B.C. won its independence and captured Babylon itself. In or about 606 Nineveh, the Assyrian capital, was captured by the hordes of the Manda, the Scythian allies of the Babylonians, and the empire fell never to rise again. As far back as we can trace the history there was intermittent war between the East and the West, between Egypt and Babylonia up to 1300 and after 600, between Egypt and Assyria in the seven intervening centuries. In Egypt civil wars were frequent and struggle was constant with Ethiopia and with the maritime countries of the Mediterranean, but in the intervals the arms of Egypt were pushed into the far East with varying fortunes until the fall of the empire before the Persians in 525 B.C. The nations of Palestine and its vicinity, lying as they did in the thoroughfare between the two great powers, were sure

to be engaged on the one side or the other; and hence it was that different political parties arose more than once in Israel and Judah, urging an alliance with the one country or the other. The Northern kingdom fell before the Assyrian arms a century before Jeremiah's ministry, but during his life Judah was often involved in war and subjected to conquest; and beginning with the storm that broke upon the country soon after the accession of King Jehoiakim, the political atmosphere was continually charged with one danger or another. It will be seen in the sequel that Jeremiah took an active part in politics, as good ministers frequently do, and that he was in fact, so far as we know, the truest patriot and most keen-sighted statesman of his age. The following chronological tables, covering the time from the call of Jeremiah to the Roman conquest of Syria and Egypt, may aid students seeking to obtain and retain dates for the various portions of Jeremiah. Here the author, contrary to his method of procedure in general (see especially a later section, VI.), has thought it better to adopt dates from other writers of good standing. '*E.g*'., the dates assigned to pieces of Israelitish literature in the second column [list] have been copied from Kautzsch's '*The Literature of the Old Testament*', with any such changes of a year or so in the dates as are needed to bring them into consistency with the chronology adopted in the first column [list]. The dates of the Jewish high priests between 520 and 195 B. C. are only approximately correct and several other dates are inexact, notably in the Egyptian column [list]. In the following table **c**, **a**, and **b** stand for **about**, **after**, and **before** respectively."}}

Tables:Columns-Lists: Judah & Jews. Israelitish Literature Exclusive of Jeremiah. Babylonia. Egypt.: Years B.C. 700-30 A.D. (From C. R. Brown, slightly edited in format.)

B.C.:
700 }.....|.....|.....|.....|.....|.....|.....|.....|.....|.....
600 }.....|.....|.....|.....|.....|.....|.....|.....|.....|.....
500 }.....|.....|.....|.....|.....|.....|.....|.....|.....|.....
400 }.....|.....|.....|.....|.....|.....|.....|.....|.....|.....
300 }.....|.....|.....|.....|.....|.....|.....|.....|.....|.....
200 }.....|.....|.....|.....|.....|.....|.....|.....|.....|.....
100 }.....|.....|.....{ A.D. 30

Column-List 1: Judah & Jews:
638-608. '*Josiah*'.
626. Scythians near Palestine.
626. Call of Jeremiah.
621. Great Reformation.
608. Josiah's Defeat & Death.
608. '*Jehoahaz*'.
607-597. '*Jehoiakim*'.
601. Submission to Nebuchadrezzar.
598. King's Rebellion.
597. '*Jehoiachin*'.
597. Deportation of King and First Captives to Babylon.
596-586. Zedekiah.
593. Ambassadors Received from Surrounding Countries.
592-570. Ezekiel among the Captives.
586. Fall of Jerusalem and Second Deportation to Babylon.
581. Third Deportation; Departure of Mizpah Colony to Egypt.

538-330. '*Persian Rule in the East*'.
536. Return to Palestine under '*Zerubbabel*' & '*Joshua*'.
520-500. '*Joshua*', High Priest.
520-516. Temple Rebuilt.
500-463. '*Jehoiakim*', High Priest.
463-430. '*Eliashib*', High Priest.
458 (or 398). Ezra, the Scribe.
445, 432. Visits by Nehemiah.
444 (or 398). Introduction of the Written Priestly Law.
430-400. '*Joiada*', High Priest.
400. Samaritan Temple Built on Gerizim.
400-350. '*Johanan*', High Priest.
350-333. '*Jaddua*', High Priest.
344. Temple Polluted & Jews Enslaved by Persians.
332. Destruction of Tyre by '*Alexander*' & Submission of Palestine.
331. Settlement of Jews at Alexandria.
330-323. '*Rule of Alexander the Great*'.
323-276. Wars of the Diadochi.
323-320, 314-301, Judaea ruled for the most part by Antigonus. (320-314, 301-294, 280-202, Palestine an Egyptian Province.) (294-280,202-167, Palestine under the Seleucids.) (264-248, 224-198, Sharp Contests between Syria & Egypt.)
321-301. '*Onias I*'.,High Priest.
300-285. '*Simon I*'.High Priest.
284-265. '*Eleazar*', High Priest.
264-240. '*Manasseh*', High Priest.
239-225. '*Onias II*'., High Priest.
224-195. '*Simon II*'., The Just, High Priest.
194-175. '*Onias III*'., High Priest.
180.c. General acceptance of the Hist. & Prop. Books & of a Psalm Book.
176. Heliodorus attempts plunder of Temple for Syrians.
174-171. '*Jason*', High Priest.
170-162. '*Menelaus*', High Priest.
170. Jerusalem Plundered by Syria.
168. Daily Sacrifice suspended by Antiochus.
167. Hasmonean Uprising.
166. Victory of Judas Maccabeus over Syria.
165. Temple Rededicated.
161-159. '*Alcimus*', High Priest.
161. Death of Judas.
153-143. '*Jonathan Apphus*', High Priest & Prince.
142-136. '*Simon*', Hereditary High Priest & Governor.
141. Citadel & Syrian Garrison Captured; Beginning of Hasmonean Dynasty.
135-105. '*John Hyrcanus*', High Priest.
134. Walls of Jerusalem Razed by Antiochus VII.
130. First use of term "*The Law and the Prophets*."
130. Samaritan Temple Destroyed.
129. Conquest of Edom.
108. Destruction of Samaria.

105,104. '*Aristobulus I*', High Priest & King.
103-78. '*Alexander Jannaeus*', High Priest & King.
97. Capture of Gaza.
94. Conquest of Moab and Ammon.
82. Triumphs of Alexander Celebrated in Jerusalem.
77-69. '*Alexandra*', Queen.
77-69. '*Hyrcanus II*'., High Priest & King.
68-63. '*Arislobulus II*'., High Priest & King.
63. Jerusalem taken by Pompey; Judaea a Roman Province.

Column-List 2: Israelitish Literature Exclusive of Jeremiah:
630.**c**. Zephaniah 1.
621.**b**. Deuteronomy in an early form.
615.**c**. Habakkuk, Zeph. 2:1-3:13.
600.**c**. Deut. redaction of books of Kings.
592-570. Ezekiel's Prophecies.
570-500. Lamentations.
560.**c**. Deut.32; Deut. completed & added to earlier history now contained in Pentateuch & Joshua. Deut. redaction of Judges, Samuel, & Kings. Nucleus of Lev. 17-26.
540.**c**. Is. 40-55; 21:1-10; 13:1-14:23; 34,35.
536. Zeph. 3:14-20.
520. Haggai.
520-518. Zech. 1-8.
500.**c**. Priests' Code of Law now found in Pentateuch & Joshua.
500.**a**. Is. 56-66.
458.**b**. Malachi.
458. Aramaic Source of Ezra 4-6.
458.**a**. Ruth.
444.**a**. Oldest Collection of Hymns, Ps. 3-41.
435.**c**. Memoirs of Ezra in Ezra-Nehemiah.
432. Obadiah.
432. Memoirs of Nehemiah.
400.**c**. Completion of Pentateuch & formation of Gen. 1-2nd Kings 25.
350.**c**. Completion of Proverbs; Joel; Jonah.
340.**c**. Collection Ps. 42-89; Job.
332.**c**. The Song of Songs; Isa. 24-27; Additions to the older Prophets.
311.**c**. Psalms of the Greek period,
300.**c**. Ezra-Nehemiah; Chronicles; Zech. 9-14.
250.**c**. Ecclesiastes, Alexandrian trans. of Pentateuch, the beginning of LXX.
180.**c**. The Wisdom of Jesus Sirach.
166. Daniel.
150.**a**. Esther; Five Books of Jason on Maccabean Wars. This the source of 2nd Maccabees.
142. Collection of Ps. 90-150 & close of Psalter.
138.**c**. Judith.
130.**c**. Proverbs of Jesus Sirach trans. into Greek.
90.**c**. 1st Maccabees.
50.**a**. The Wisdom of Solomon.

Column-List 3: Babylonia, Persia, & Syria:

Babylonia:
625-604. '*Nabopolasar*'.
606. Destruction of Nineveh.
604. Victory over Egypt at Carchemish.
603-562. '*Nebuchadrezzar III*'.
582-569. Siege of Tyre.
568. Invasion of Egypt.
561-560. '*Evil-Merodach*'.
559-556. '*Neriglissar*'.
556. '*Labashi-Marduk*'.
555-538. '*Nabonidus*'.

Persia:
558-530. '*Cyrus II*', of Elam.
549. Conquest of Media.
548. Amalgamation with Persia.
538. Conquest of Babylon.
529-522. '*Cambyses II*'.
522. '*Pseudo-Bardes*',
or '*Smerdis*' (Gomates).
521-486. '*Darius I*', 'Hystaspis'.
485-465. '*Zerxes I*'.
465-464. '*Artabanus*'.
463-425. '*Artaxerxes I*', '*Longimanus*'.
425. Zerxes II.
425, 424. Sogdianos.
423-405. Darius II, Nothus.
404-359. '*Artaxerxes II*', '*Mnemon*'. Judaeans comparatively undisturbed.
358-338. '*ArtaxerxesIII*', Ochus.
344. Sidon Destroyed.
337-336. '*Arses*'.
335-330. '*Darius III*', '*Codomannus*'.
333, 331. Victories of Alexander.

Syria:
312-281. '*Seleucus I*', '*Nicator*'.
280-261. '*Antiochus I*', '*Soter*'.
260-246. '*Antiochus II*', '*Theos*'.
245-226. '*Seleucus II*', '*Callinicus*'.
225-224. '*Seleucus III*', '*Keraunos*'.
223-187. '*Antiochus III*', '*The Great*'.
190. Defeated by the Romans.
186-175. '*Seleucus IV*', '*Philopator*'.
174-164. '*Antiochus IV*', '*Epiphanes*'.
174. Attempt to Hellenize.
170. Victory in Egypt.

163-162. '*Antiochus V*', '*Eupator*'.
161-150. '*Demetrius I*', '*Soter*'.
152-146. '*Alexander Balas*'.
145-138. '*Demetrius II*', '*Nicator*'.
145-138. '*Antiochus VI*', & '*Trypho*', Rival Kings.
142. Independence of Judaea acknowledged.
137-128. '*Antiochus VII*', '*Sidetes*', '*Euergetes*'.
127-125. '*Demetrius II*'.
125. '*Seleueus V*'.
124-96. '*Antiochus VIII*', '*Grypos*'.
113-95. '*Antiochus IX*', '*Kyzicenos*'.
96-95. '*Seleueus VI*', '*Epiphanes*', '*Nicator, son of .Ant. VIII*'.
95. '*Antiochus X*', '*Eusebes, son of Ant. IX*'.
94-83. Contests for throne among Sel. VI., Ant.XI., Philip, Dem. III, and Ant. XII., sons of Ant. VIII.
82-69. '*Tigranes*' of Armenia rules Syria.
68-65. Antiochus XIII., '*Asiaticus*'.
65. Syria a Roman Province.

Column-List 4: Egypt:

663-611. '*Psamtik I*'.
625. Independent of Assyria.
610-595. '*Neco II*'.
608. Jehoahaz of Judah taken Captive.
604. Defeat at Carchemish.
594-589. '*Psamtik II*'.
588-570. '*Pharaoh Hophra*'.
587. Relief army unable to support Zedekiah.
569-526. '*Amasis II*'.
525. '*Psamtik III*'. End of twenty-sixth Dynasty.
525-332. Persian Rule in Egypt.
525-411. Twenty-seventh (Persian) Dynasty.
404-382. Twenty-ninth (Mendessian) Dynasty.
381-343. Thirtieth (Sebennite) Dynasty.
342-332. Thirty-first (Persian) Dynasty.
332. Conquest by Alexander.
323-285. '*Ptolemy I*', '*Lagi*', '*Soter*'.
320. Syria and Palestine taken.
284-247. '*Ptolemy II*', '*Philadelphus*'.
246-222. '*Ptolemy III*', '*Euergetes*'.
221-205. '*Ptolemy IV*', '*Philopator*'.
204-182. '*Ptolemy V*', '*Epiphanes*'.
198. Final loss of Palestine.
182. '*Ptolemy VI*', '*Eupator*'.
181-146. '*Ptolemy VII*', '*Philomator*'.
168. Advance of Antiochus resisted by Rome.
146. '*Ptolemy VII*', '*Eupator II*', New '*Philopator*'.
145-117. '*Ptolemy IX*'., '*Euergetes II*', '*Physcon*'.

116-106, 88-81. '*Ptolemy X*', '*Soter II*', '*Lathyrus*'.
105-89. '*Ptolemy XI*', '*Alexander I*', '*Philomator*'.
81-80. '*Ptolemy XII*', '*Alexander II*'.
79-51. '*Ptolemy XIII*', '*Philopator*', '*Philadelphia*', New '*Dionysos Auletes*'.
50-17. '*Cleopatra VII*' & '*Ptolemy XIV*'.
46-45. '*Cleopatra VII*' & '*Ptolemy XV*'.
44-30. '*Cleopatra VII*' & '*Ptolemy XVI*', '*Caesarian*'.
30. Egypt a Roman Province.

{{ "In outlining the ministry of Jeremiah we shall have to do with the period between 626 B.C., about twenty (20) years before the fall of Nineveh, and 575 (?) B.C. Since Assurbanipal of Assyria, the Sardanapalus of the Greeks, lived, however, only till 626 B.C., and the Assyrian empire was in a state of decay from the time of his death, we may say that the thirteenth (13th) year of Josiah (626 B.C.), the year when Jeremiah was called, was synchronous with the downfall of Assyria and the rise of the second Babylonian empire. It is claimed with some degree of plausibility that the immediate occasion of Jeremiah's call was the Scythian invasion of Western Asia, which probably took place during this decade, and occasioned great commotion to the coast lands, and even to Egypt. There are other historical epochs that are certain. In 608 B.C., Neco II., son of Psamtik I, or Psammetichus I, of the twenty-sixth dynasty, on his way to the Euphrates for conquest of Assyrian dependencies, was met at Megiddo by Josiah of Judah and the latter was slain, the Egyptian king pushing on to Carchemish, on the Euphrates. At this time Assyria had practically fallen, as we have seen, and Babylonia was not yet established on a firm basis; but the Egyptians seem never to have possessed the power to maintain their acquisitions, and a few years afterward, in 604 B.C., after Nineveh had fallen, the Babylonian king, Nabopolassar, sent his son Nebuchadrezzar against the Egyptians. At Carchemish the latter were routed and the Egyptian rule in the East was finally broken. In 601 B.C. Jehoiakim him self submitted to Nebuchadrezzar, and in 597 B.C., after the latter had crushed a rebellion instigated by him, a deportation of the inhabitants to Babylon took place. In 589 B.C. Neco's grandson, '*Uahabra*', the Pharaoh Hophra of Scripture, came to the throne of Egypt, and upon his accession there was a confederation of Judah and the surrounding countries against the king of Babylon, but the Egyptians were probably defeated. They withdrew at least, and the war was brought to a close by the capture of Jerusalem in 586 B.C., Zedekiah and nearly a thousand (1,000) of his people being carried off to Babylon. Of the colony that remained many settled in Egypt after unfortunate experiences in Palestine (see II.) and nearly seven hundred and fifty (750) were carried to Babylon (52:30)." }}

The Dates of the Jeremiah Material: (B.C.) (King's Reign): Jeremiah Chapters & Verses:
1:4-19, (626), (K. Josiah's).
2:1-6:30, (626-621), (K. Josiah's)
11:1-5, (621), (K. Josiah's).
22:10-12, (607), (K. Jehoiakim's).
11:6-12:6, (607), (K. Jehoiakim's).
7:1-9:22; 10:17-25, (607), (K. Jehoiakim's).
26:1-24, (607), (K. Jehoiakim's).
25:1-38, (604), (K. Jehoiakim's).
36:1-32, (604,603), (K. Jehoiakim's).
13:1-17:18, (603), (K. Jehoiakim's).
18:1-20:18, (601), (K. Jehoiakim's).
21:13,14, (601), (K. Jehoiakim's).
22:13-19, 20-23, (598), (K. Jehoiakim's).

12:7-17, (597), (K. Jehoiakim's).
35:1-19, (597), (K. Jehoiakim's).
22:24-30, (597) (K. Jehoiachin & K. Zedekiah).
24:1-10, (596), (K. Zedekiah).
29:1-32, (595), (K. Zedekiah).
23:9-40, (595), (K. Zedekiah).
27:1-28:17, (593), (K. Zedekiah).
22:1-7, (590), (K. Zedekiah).
21:1-10, (587), (K. Zedekiah).
34:1-7, (587), (K. Zedekiah).
37:1-10, (587), (K. Zedekiah).
34:8-22, (587), (K. Zedekiah).
37:11-21, (587), (K. Zedekiah).
30:1-31:40, (587), (K. Zedekiah).
32:1-44, (587), (K. Zedekiah).
33:1-13, (587), (K. Zedekiah).
38:1-39:18, (586), (siege and after fall of Judah).
23:1-8, (586), (soon after fall of Judah).
40:1-16, (586-582), (during over-lordship of Nebuchadrezzar).
41:1-43:7, (582), (during over-lordship of Nebuchadrezzar).
43:8-44:30 (581-575) (?), (Egyptian sojourn).
45:1-6, (about 586), (in Palestine or Egypt).

{{"Excluding the fifty-second (52nd) chapter, which has been taken from 2 Kings and an unknown source, the remaining passages found in Jeremiah are 9:23-26; 10:1-16; 17:19-27; 21:11,12; 22:8,9; 33:14-26; 46:1-51:64. It is impossible to assign definite dates and authors to these sections. Although some of them contain liberal quotations from the prophet's own words, it is probable that he had little to do with them in their present form, though 9:23-26 may have proceeded from him. The sources of much of this material are to be found in other parts of Scripture as will appear under the next topic."}}

{{"For general purposes of reference the following table of contents may be found of service: Preface: Introductory Notes of Time, (1:1-3). [Written by Baruch 604, 603 B.C., revised after 536]

Part I: Iniquity of Judah Portrayed & Judgment Threatened (1:4-6:30). [Compiled 604, 603 B.C.]
§1. Call of Jeremiah, (1:4-19). [Date 626 B. C, published 604, 603, annotated after 536.]
§2. Base Ingratitude of People in Departing from Jehovah & Entail of Punishment, (2:1-37). [Delivered 626-621 B.C., dictated and published 604, 603, annotated later.]
§3. Judith's Superficial Estimate of her Guilt, 3:1-5. [Delivered 626-621 B.C., dictated & published 604, 603.]
§4. Lesser Degree of Israel's Guilt & Promised Return of Penitent People to Jehovah's Favor, (3:6-4:2). [Delivered 626-621 B. C, published 604, 603, annotated as late as 516.]
§5. Judgment Approaching from North, (4:3-81). [Delivered 626-621 B. C, published 604, 603.]
§6. Prevailing Iniquity at Jerusalem & Necessary Result, (5:1-31). [Delivered 626-621 B.C., published 604, 603, annotated after 536.]
§7. Rejected People, 6 : 1-30. [Delivered 626-621 B. C, published 604, 603.]

Part II: Temple Lament over Jerusalem & Prophecy of Destruction, (7:1-10: 25). [Delivered-607 B.C., published 604, 603, enlarged after 536.]

§1. Necessity of Amendment to Avert Destruction of Zion, (7:1-8:3). [Delivered 626-607 B.C., published 604, 603, annotated after 536.]
§2. Wilfulness of Judah Exposed; Defeat & Exile Threatened, (8:4-9:1). [Delivered 626-610 B.C., published 604, 603.]
§3. Gross Corruption of People & Inevitable Destruction of Nation, (9:2-22). [Delivered 626-610 B.C., published 604, 603, annotated after 536.]
§4. Best Possession of Man is Knowledge of Jehovah as Divine King, (9:23,24). [Inserted after 536 B.C.]
§5. Punishment in Store for Uncircumcised in Heart, (9:25,26). [Inserted after 536 B.C.]
§6. Impotency of Idols of Nations, (10:1-16). [Written & inserted 400-200 B.C.]
§7. Distress of Zion & Prophet's Prayer for Mitigation of her Punishment, (10:17-25). [Delivered 626-610 B.C., inserted after 586, annotated later.]

Part III.—The Irrevocable Evil in Judah & Sad Results, (11:1-17:27). [Published 603 B.C., enlarged after Exile.]
§1. Preaching of Deuteronomic Covenant, (11:1-5). [Delivered 621 B.C., published 603.]
§2. Re-enforcement of Covenant, (11:6-8). [Delivered 607 B.C., published 603.]
§3. Apostasy of Judah & Retribution, (11:9-17). [Delivered 607 B.C., published 603.]
§4. Attack at Anathoth & Jeremiah's Dissatisfaction with Longsuffering of Jehovah, (11:18-12:6). [Date 607 B.C., published 603.]
§5. Devastation of Judah by Neighboring Nations; Banishment & Restoration of Neighbors, (12:7-17) [Delivered 597 B.C., annotated & inserted after 536.]
§6. Damaged Waistband & Rejection of People, (13:1-27). [Published 603 B.C., annotated after 597.]
§7. Evidences of Divine Disfavor & Rejection of Prophet's Intercession, (14:1-15:9). [Published 603 B.C., annotated in post-exilic times.]
§8. Deep Discouragement of Jeremiah; Admonition & Strength from Above, (15:10-21). [Published 603 B.C., annotated later.]
§9. Abounding Evil in Judah & Recompense, (16:1-17:4). [Published 603 B.C., annotated later.]
§10. Blessedness of Confidence in God; Jeremiah's Strong Hope in Him, (17:5-18). [Published 603 B. C, annotated later.]
§11. Consecration of Sabbath Day, (17:19-27). [Written after 432 B.C, inserted still later.]

Part IV: Impending Doom, (18:1-20:1). [Compiled 596-586 B.C., enlarged much later, added to Jeremiah Book after 536.]
§1. Amendment of Life Necessary to Avert Threatened Calamity; Jeremiah's Prayer for Execution of Divine Vengeance, (18:1-23). [Delivered 601 B.C., published soon after but annotated much later.]
§2. Further Prophecies of Impending Disaster & Prophet's Grievous Discouragement, (19:1-20:18). [Date 601 B.C., published soon after, annotated much later.]

Part V. —Woes Pronounced upon Kings, Prophets, & People of Judah, (21:1-24:10). [Compiled after 586 B.C., added to Book after 536.]
§1. Answer to Zedekiah respecting Approaching Capture of Jerusalem, (21:1-10). [587 B.C., published after 586.]
§2. Woes upon Kings, (21:11-23:8). [Delivered 608-586 B.C., published after 586, annotated still later.]
§3. Woe upon Prophets of Zedekiah' s Time, (23:9-40). [Delivered 595 B.C., annotated later.]
§4. Captives with Jehoiachin in Exile Contrasted with People left in Jerusalem, (24:1-10). [Delivered 596 B.C., entered in this Part and in Book after 536.]

Part VI: Oracles against Judah & Nations. (25:1-38). [Delivered 604 B.C., annotated & added to chs. 1-24 after 536.]

Part VII: Temple Discourse of ch. 7 & its Results, (26:1-24). [607 B.C., written by Baruch about 590, prefixed to chs. 27-29 after 536, added to Book much later.]

Part VIII: Exhortations to Submission to Babylon & Result (29 : 32). [Compiled 536 B.C., added to Book much later.]
§1. Prediction of Nebuchadrezzar's Victories, (27:1-22). [Events of 593 B.C, written by Baruch about 590, enlarged later.]
§2. Contention of Hananiah, Prophet of Jerusalem, (28:1-17). [Events of 593 B.C., written by Baruch about 590.]
§3. Communications between Jeremiah & First Captives to Babylon, (29 : 1-32). [Events of 595 B.C., written by Baruch about 590.]

Part IX: New Covenant, or Jeremiah's Book of Consolation for Israel, (30:1-31:40). [Delivered 626, 587 B.C., annotated & added to Book after 536.]

Part X: Certainty & Glory of Return, (32:1-33:26). [Compiled & united with Book after 536 B.C., annotated as late as 200.]
§1. Jeremiah's Confident Prediction of Return, (32:1-44). [Events of 587 B.C., written by Baruch 586, annotated after 636.]
§2. Glory of Return, (33:1-26). [587 B.C., annotated as late as 200.]

Part XI: Prophecy of Jerusalem's Fall, (34:1-7). [Events of 587 B.C., written by Baruch later introduced into ch. 34 & into Book after 536.]

Part XII: Slaves in Besieged Capital! (34:8-22). [Events of 587 B.C., written by Baruch later added to Book after 536.]

Part XIII: Constancy of Rechabites Contrasted with Israel's Disobedience, (35:1-19). [Events of 597 B.C. written by Baruch about 590, added to Book after 536.]

Part XIV: Jehoiakim's Scornful Treatment of Divine Warnings, (36:1-32) [Events of 604, 603 B.C., written by Baruch somewhat later, added to Book after 536.]

Part XV: Siege & Capture of Jerusalem, & Deportation of its Inhabitants; Close Confinement of Jeremiah, (37:1-39:18). [Added to Book after 536 B.C.]
§1. Jeremiah's Prediction of Fall of Jerusalem & his Consequent Imprisonment by Princes, (37:1-21). [Events of 587 B.C., written by Baruch soon after 586.]
§2. Timely Succor of Jeremiah by Ethiopian Slave; Zedekiah's Secret Interview with Prophet, (38:1-28a). [Events of 586 B.C., written by Baruch soon afterward.]
§3. Fall of Jerusalem; Jeremiah Committed to Gedaliah, (38:28b-39:14). [Events of 586 B.C., written by Baruch soon afterward.]
§4. Promise of Deliverance to Ebed-melech, (39:15-18). [Delivered 586 B.C., written by Baruch not long afterward.]

Appendix A: Judah after Fall of her Capital, (40:1-43:13). [Compiled & added to Book after 536 B.C.]

§1. Colony at Mizpah, (40:1-16). [Written by Baruch after 586 B. C]
§2. Ishmael Traitor & Johanan Brave Defender of People, (41:1-18). [Written by Baruch after 582 B. c]
§3. Journey to Egypt, (42:1-43:7). [Written by Baruch after 582 B.C.]
§4. Destined Fall of Egypt, (43:8-13).[Written by Baruch after 581 B.C.]

Appendix B: Jeremiah's Last Prophecies to People, (44:1-30). [Written by Baruch after 581-575 (?) B.C., added to Book after 536.]

Appendix C: Admonition & Promise to Baruch, (45:1-5). [Delivered & reported by Baruch after 586 B.C., added to Book after 536.]

Appendix D: Oracles Concerning Nations, (46:1-51:64). [Compiled & added to Book after 536 B.C., annotated down to second century at least.]
§1. Egypt, (46:1-28). [Possibly completed in period 536-332 B.C.]
§2. Philistines, (47:1-7). [536-332 B.C.]
§3. Moab, (48:1-47). [Possibly written in second century B.C.]
§4. Ammon, (49:1-6). [Possibly written in fourth century B.C.]
§5. Edom, (49:7-22). [Written in period 536-332 B.C.]
§6. Damascus, (49:23-27).[Possibly written in second century B.C.]
§7. Kedar, or Hazor, (49:28-33). [Possibly written in fourth century B.C.]
§8. Elam, (49:34-39). [Written in period 536-332 B.C.]
§9. Babylon, (50:1-51:64). [Written 586-332 B.C.]

Appendix E: Historical Supplement, (52:1-34). [Added to Book after 536 B.C.]"}}

10: The Book of the Prophet Jeremiah, With Introduction & Notes. L. Elliott Binns. Late Scholar of Emmanuel College; & Sometime Chaplain & Lecturer in Old Testament History, Ridley Hall, Cambridge. Westminster Commentaries, Edited by Walter Lock. Methodist. (1919) as.

{{"Preface: During the past few years the importance of Jeremiah amongst the prophets of the Old Testament has been increasingly recognised; no longer is he overshadowed by the massive figure of Isaiah, but rather have the two prophets come to be regarded as twin peaks standing side by side and pointing the soul to the things of God. If, however, the number of books written upon the earlier prophet [Isaiah] be compared with those written upon the later [Jeremiah], it will be found that there is a very great disproportion between them. It would seem therefore that room is left for another Commentary on the Book of the prophet Jeremiah."

Introduction: § 1. The Importance of Jeremiah: The book of the prophet Jeremiah is the longest in the Bible, and though the mere volume of matter contained in even an inspired writing is no sure or final test of its importance –such a test, for example, would make Ecclesiastes of higher value than the Epistles of St John –yet in view of the disappearance of many of the prophetic utterances, it is evidence of the regard in which Jeremiah was held by the men of the Jewish Church, that they were at pains to collect and preserve so many narratives concerning his life, as well as writings attributed to him. The importance of the book, however, does not depend on its bulk, and had there come down to us only such fragments as chh. 9, 15:15 ff., 17:12 ff., and 20:7 ff. it would hardly be an exaggeration to say that Jeremiah was still the most valuable book in OT.....No, the value of OT. lies elsewhere than in the chronicling of the pomp of kings and the petty majesty of war; it lies rather in its being a record of the gradual revelation of what was to the Jews –or at any rate to the higher minds amongst them –the supreme good in life, the

knowledge of the living God. The peculiar value of OT., nay of the whole Bible, is not therefore historical but spiritual or, one might almost say, psychological. Its value is psychological because it is through the mind of man quickened by the Holy Spirit that God has given the most intimate revelation of Himself. Much can be learned of God by studying His handiwork in Nature, that open book in which he '**who runs may read**'; much can be learned from His guiding of the events of history, especially in the work of preparation for the Incarnation: but it is from His dealings with the souls of men –both collectively and as individuals –that God is to be known most certainly. The unique position which the Bible occupies, even amongst religious literature, lies in the fact that it contains a number of records of such dealings, and moreover records that are inspired by that Word of God upon whose sojourn on earth all the scattered rays of revelation are centred and in the power of whose ascended life alone they are to be interpreted. It is because Jeremiah amongst the prophets has left the most intimate and impressive accounts of what God meant to his soul, of the variety and richness of his religious experience, that the book which bears his name –and which most assuredly contains much that tomes directly from him– has such surpassing importance. The value of Jeremiah, estimated by this standard, is coming more and more to be realised, and the writer of a recent book on the prophets, referring to Jer. 20:7-9, goes so far as to say that 'Any discussion of the faith of the prophets must centre finally in this fervid record of Jeremiah's'. In the present day there is a tendency amongst the majority of people, including the professedly religious, to neglect and in many cases altogether to ignore the reading and study of the Bible. Even amongst Bible students themselves two equally dangerous attitudes of mind are not uncommon, attitudes of mind which regard the OT. on the one hand as a collection of obsolete documents, on the other as an armoury of proof texts. (*This latter weakness marked the learning of the period before the Reformation. 'The scholastic divines, holding to a traditional belief in the '*plenary*' and '*verbal*' inspiration of the whole Bible, and remorselessly pursuing this belief to its logical results, had fallen into a method of exposition almost exclusively 'textarian'. The Bible, both in theory and in practice, had almost ceased to be a record of real events, and the lives and teaching of living men. It had become an arsenal of texts; and these texts were regarded as detached invincible weapons to be legitimately seized and wielded in theological warfare, for any purpose to which their words might be made to apply, without reference to their original meaning or context.... Thus had the scholastic belief in the verbal inspiration of the sacred text led men blindly into a condition of mind in which they practically ignored the scriptures altogether.' Seebohm, '*The Oxford Reformers*', ch. ii. § 1.) The effect in each case is the same, the OT. falls into the background and its influence tends to become more and more like '*a lingering star with lessening ray*.' This modern tendency to neglect OT. is fraught with much danger, because the two parts of Holy Scripture are so closely linked together that a study and appreciation of OT. is essential to a due and proper understanding of the New." ....."But the teaching of OT. has a value its own, and in particular the teaching of those great forerunners of the Messiah, the prophets. Amongst the prophetical books there is none which has a more striking message for modern times than the book of Jeremiah. Even in the days before the great European "War the value of a study of this book was recognised by so clear-sighted a judge as Bishop Westcott, who in the notice to the second edition of his commentary on the Epistle to the Hebrews (Sept. 1892) wrote as follows:

'The more I study the tendencies of the time in some of the busiest centres of English life, the more deeply I feel that the Spirit of God warns us of our most urgent civil and spiritual dangers through the prophecies of Jeremiah and the Epistle to the Hebrews.' But it is since the outbreak of the war and amidst all the shocks which the traditional faith has had to undergo, that the supreme importance of Jeremiah's teaching has come most clearly to be recognised; and it has come to be recognised because the situation in which the prophet found himself has so much in common with that of the present day. His message was delivered during an age of transition, and delivered moreover to a people whose beliefs, founded on material conceptions of God, had been shattered by the course of events, by the harsh tragedies of actual life." ....."Amongst canonical prophets he owed most to '*Hosea*'. Not only was he

indebted to him for many of his ideas, but he has even preserved and re-expressed the very images in which the earlier prophet had clothed them. It is not merely that the circumstances of the two prophets were very similar, Hosea being the herald of the Fall of Samaria, as Jeremiah was of that of Judah, but the resemblance is so close that there must have been definite borrowing on the part of the later prophet". It is to Hosea that Jeremiah owes the conception of Jehovah as the loving husband of the nation, as well as the idea of God as Father; it is through his influence that the service of other gods is described as adultery and fornication; and doubtless it was from the same source that Jeremiah got his figure of the wilderness period as the espousal time. [Compare Isaiah as to Husband, Father, & Marriage Relations of God to Israel.] From the prophet '*Micah*', in addition to the quotation of Mic. 3:12 in 26:18, Jeremiah seems to have derived some of his teaching, for the utterances of the two prophets have much in common. It may well be, however, that this similarity, which seldom extends to actual wording, was due more to similarity of situation than to direct borrowing; as was pointed out above the fact that Jeremiah was recognised as a second Micah is evidence of some resemblance in character and teaching. The parallels between '*Amos*' and the book of Jeremiah are fairly numerous, though it is not certain that they originated with the prophet himself, being found as they are for the greater part in the section on the nations. Dr. Harper sees distinct traces of Amos' influence and quotes several instances of it, the most striking being that in these two prophetic books only is there use made of the phrases '*virgin of Israel*' and '*days are coming*' Jeremiah does not seem to have owed much to the teaching of his greatest predecessor 'Isaiah', at any rate as far as it is contained in OT.; and though there are resemblances between his prophecies and those of his contemporary Zephaniah they would appear to arise more from the similarity of environment than from any mutual influence. With '*Nahum*' and '*Habakkuk*', who were also his contemporaries in all probability, Jeremiah's writings shew little kinship and the difference in point of view is so striking as to preclude the possibility of influence."....."ii: Its Contents: The contents of the book are hard to analyse and indeed bewildering in their present form which seems to follow no consistent scheme of arrangement; and this bewilderment is increased by the absence of any attempt to take advantage of the chronological notes, which in the later chapters, at all events, are sufficiently numerous. As Canon Nairne has said, 'The book of Jeremiah is not easily analysed. Attempts have been made to classify its contents. One attempt by the Jewish Synagogue provides the book as we know it in our English Bible. Probably the most helpful way of looking at the book is to think of it as a collection of manuscripts, stored in some corner of a library, not yet fully catalogued, but providing material of different kinds for the illustration of a period of history. The period includes political and religious events of great significance, and people and scenes pass so quickly before our eyes that it is only natural we should find it difficult to put the papers in order.' Perhaps the best attempt to re-arrange the contents of Jeremiah is that of Cornill in SBOT., yet even it can hardly be called final or really satisfactory. His arrangement is as follows:

('***a***') Discourses from the first twenty-three years of the prophet's ministry (i.e. up to the date of the compilation of the roll, 604 B.C.), (1:2, 4-19; 2:1-13, 18-37; 3:1-5, 19-25; 4:3-9, 11-31; 5:1-19, 23-31; 6:1-30; 3:6-16; 11; 12:1-3, 5f.; 18; 7; 8; 9:1-21; 10:17-24; 25:1-3, 7, 11, 13'*a*', 15-29; 46:1-12; 47; 48:1-21'*a*', 25, 28, 35-44; 49:1-33).

('***b***') Discourses from the later years of Jehoiakim, (14; 15:1-10, 15-21; 16:1-13, 16 ff., 21; 17:1-4, 14-18; 12:7-17; 35:1-14, 17 ff).

('***c***') Discourses from the reign of Jehoiachin, (13).

('***d***') Discourses from the reign of Zedekiah, (24; 29:1, 3-15, 21-22'*a*', 31'*b*'-32; 49:34-39; 22; 23:1-6, 9-18, 21-40; 21:1-10, 13 f.; 20:14-18, 7—12; 32:1'*a*', 2'*a*', 6-15, 24-44; 33:1, 4-13; 23:7 f. (=16:14 f.).

('***e***') Discourses from the period after the fall of Jerusalem, (30:1-9, 13-21; 31:1, 2-9, 15-34, 38 ff.; 46:13-26).

('***f***') Passages for which no satisfactory context can be found, (2:14-17; 9:22-25; 12:4; 16:19 f.; 17:5, 11-13).

('***g***') Biographical passages composed after the death of Jeremiah, (19; 20:1-6; 26:1-19,24, 20-23; 36; 45; 28:l'*a*'; 27:1'*b*', 6, 8-22; 28:1'*b*'-17; 51:59, 60,61, 63, 64; 34:1-7; 37:5, 3, 6-10; 34:8-22; 37:4, 11-21; 38:1-28 '*a*'; 39:15-18; 38:1-28'*b*'; 39:3, 14; 40:6-16; 41; 42; 43; 44:1-28).
('***h***') Further biographical passages from a different author than the writer of those specified in ('***g***'), (10:1-4, 9, 5-8, 10, 12-16; 17:19-27; 39:1, 2, 4-12; 40:1-5; 50;51; 52).

The remaining passages which it is needless to specify, consisting as they do in most cases of a few verses only, or even of parts of a verse, Cornill rejects as later glosses and interpolations.

Taking the book as it stands in EVV. the following is perhaps the best manner of dividing it up.

Part **I**. 'Prophecies Mainly Included in Roll': (Chapters & Verses):
(**a**) Prophet's Call, (1). (**b**) 1st Collection of Prophecies, (2-6). (**c**) Prophecies at Temple Gate, (7-10). (*d*) Prophecies on Various Occasions, (11-12). (**e**) Warnings & Lamentations, (13). (**f**) Disaster and Despair, (14-17:18). (**g**) Concerning Sabbath, (17:19-27). (**h**) Lessons from Potter's Art, (18-20).
Part **II**. 'Prophecies Mainly from Siege & After:
(***a***) Judgements on Leaders & People, (21-24). (***b***) Cup of God's Fury, (25). (***c***) Temple Sermon & its Sequel, (26).
(***d***) False Prophets & their Teaching, (27-29:27). (***e***) Glories of Future, (30-33). (***f***) Jeremiah's Life During Siege, (34-39:14). (***g***) Jeremiah's Life After Fall of Jerusalem, (40-45).
Part **III**. Prophecies on Nations:
(***a***) Concerning Nations, (46-51). (***b***) Historical Appendix, (52). }}